

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Appointment That Must Be Kept

By Vance Havner
Greensboro, N. C.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31.

This text says three tremendous things: GOD HAS APPOINTED A DAY, HE HAS ORDAINED A JUDGE and HE HAS COMMANDED REPENTANCE.

God Has Appointed a Day

I would say to every unsaved boy and girl, man and woman, that God has appointed a day of judgment. You have an appointment with the Almighty, a date with Deity. That appointment must be kept. It cannot be postponed or canceled. You cannot dodge this one. Your secretary cannot say, "He's busy." Some of us are prompt and punctual about our business and social engagements, but we ignore the supreme date on life's calendar. It has been said that the Apostle Paul had only two dates on his calendar, "Today" and "That Day." We are sure of those two days. We have Today, the present moment at least; and That Day is bound to come. If you are ready for That Day, you are ready Today; and if you are saved Today, you are ready for That Day. God has set a Day and you had better enter it on your calendar, for it is already on His.

A high school student was talking with his godly pastor. "What are you going to do in college?" he was asked.

"I am going to study law."
"And after that...what?"
"I will hang up my shingle."
"And after that...what?"
"Later I will build up a law firm."
"And after that...what?"
"Oh, I suppose some day I will retire."

"And after that...what?"
The student saw what was coming. "I guess I'll die then."



Dr. Vance Havner

"AND AFTER THAT...WHAT?" The young man remained silent but the old pastor said, "I'll tell you what comes next: 'It is appointed unto men once to die, BUT AFTER THIS THE JUDGMENT.'"

Always there looms that Date with Deity, that Appointment with the Almighty. It is optional whether a man gets saved or not, but the consequences of that choice are not optional. A man may sow what he will, but he cannot choose after that whether he will gather wheat or tares. He will reap what he sows. The harvest is not optional. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: BUT KNOW THOU, THAT FOR ALL THESE THINGS GOD

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THE EDITOR'S Notes

by John R. Rice

This is written Monday afternoon, September 29, at Watertown, South Dakota. I am speaking here nightly for eight days in the City Auditorium in revival services, held in connection with the annual meeting of the Northwestern District of the Christian and Missionary Alliance. Here Christian and Missionary Alliance preachers are coming from many states. The president of the Christian and Missionary Alliance, Dr. Shuman, will be speaking daily, and godly missionaries from the far-flung work of this great missionary-minded people will take part in the daytime program. But these approximately two hundred Christian leaders of several states, along with the local church, wanted the prayer conference and convention to be a revival, and they called on me as the principal speaker for the eight days. May God breathe upon us from Heaven this week!

A Japanese Brother Writes

Many readers will remember that we sent THE SWORD OF THE LORD to over eight hundred native pastors in Japan who read English. One of these was Naomichi Kadoya, of Yokohama. This good friend writes.

"Dear Brother in Christ: I received your letter suggesting to answer promptly to renew my subscription to THE SWORD OF THE LORD. It's my great regret not to continue taking your weekly any more long, because I can't afford to do so at now."

"But I have many thanks for your kind present for a year long. I have being taught many good truths of Bible which give me many advantages on my evangelical works."

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THE MASTER'S CALL

By A. B. Earle, D.D.

"The Master is come, and calleth for thee."—John 11:28.

If I were to be put under the best tutor this world could give me, and practice a whole month, I don't suppose I could pronounce these words so that they would sound as they did from the lips of Martha. I should have to go through all that she went through to make the words sound as they did from her lips.

I think that was a wealthy little family that lived just in the suburbs of the city; and the old people were dead, and they had left that homestead to an only son and two daughters. They all loved the Saviour, and it was a beautiful place for Jesus to go and sleep. It was really His Jerusalem bedroom. The inference that they had means is seen in the fact that Christ would work all day in the city, take His disciples out to that house to stay overnight, then come back to the city the next day. It happened then as it does now, that when death comes into a family He often takes the very last person we can spare. If I had been sent there to take one of the three—they were all Christians, and either of them ready for a home in Heaven—I wouldn't have taken the only man in the house; I would have taken one of the sisters. Well, I would have made a mistake. Christ knew best. He sent the pale messenger there and put His hand on the only man in the house. But I don't suppose the sisters were very much alarmed as long as Jesus was within a short walk of them.

When they found that Lazarus was dangerously ill, they dispatched a messenger after Jesus. I suppose they sent a worthy messenger; I know they sent a love message. I can see the sisters fol-

lowing him to the door and saying, "You will not have to urge Jesus to come to our house when you find Him. All you have to say when you find Jesus is just these words, 'Lord, he whom thou lovest is sick.' That will be enough. He will come. Now, brother Lazarus, be of good cheer, we have a man after Jesus."

But he grew worse and sunk down rapidly. "Mary, look down the road and see if you can see

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Dr. A. B. Earle

19 Questions and Answers About SUBSCRIPTION CAMPAIGN

By the Editor

1. Question: What is the subscription offer?

Answer: You may send three yearly subscriptions to THE SWORD OF THE LORD for \$5, six for \$10, nine for \$15. With three one-year subscriptions to THE SWORD for \$5, you may have absolutely free the editor's new book, 223 pages, What It Costs to Be a Good Christian, a large cloth-bound book of messages on all-out discipleship. Or for three one-year subscriptions for \$5, you may have the splendid book, Halley's Bible Handbook, 761 pages, a remarkable book of helps for preacher, Sunday School teacher, and student.

2. Q.: What other premiums may one secure by sending subscriptions?

A.: You may get any good Christian books which we sell, or any one of a great list of fine premiums including duplicating machine, camera, movie camera, 16 MM. sound movie projector for Christian films, a record player with Christian records, a bicycle, etc. In each case, the premium offered sells at retail for nearly one-half as much as the subscriptions cost. So you get the subscriptions at the reduced price, less than the regular \$2 a year, and then you get nearly half the money back in premiums.

3. Q.: Is this offer good in Canada?

A.: Yes, except that we must require fifty cents more per yearly subscription for the added postage. With three yearly subscriptions at \$6.50 in Canada, one may secure my book free. Canadians may have any of the premiums listed for the number of yearly subscriptions mentioned, but the three yearly subscriptions cost \$6.50 in Canada instead of \$5.00. So each three yearly subscription costs \$6.50 instead of \$5.00 as in the United States.

4. Q.: At what rate may we send subscriptions to men and women in the United States armed services abroad?

A.: Men and women in the armed services in Korea, Japan, etc., may be sent subscriptions at the regular rate for the United States, that is, three yearly subscriptions for \$5.

5. Q.: May one renew old subscriptions at this special rate?

A.: Yes, indeed. One may renew his own subscription as many years as he likes at the rate of three years for \$5, or he may renew subscriptions of others under the same offer and receive the premiums promised. But be sure to mark each renewal subscription "renewal," so that we can

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Faggots of Fire

By Evangelist Hyman J. Appelman
7301 Belleview Ave., Kansas City 5, Missouri

This is being typed in the heat of a miraculous display of God's great grace and victorious power in the Appelman Interstate Crusade for Christ, under the mighty tent pitched on Main Street, downtown Lewiston, Idaho. This is the answer to the prayers of the oldest Christians of this entire beautiful valley, embracing parts of Idaho and Washington. Morning by morning the pastors have prostrated themselves before God in utter penitential faith and surrender, generating by their prayers power that is sweeping the valley. The tents are crowded beyond capacity night after night, first in the prayer meetings, then in the preaching service, then in the after-service. Every church has already received members, and others are coming later. The enthusiasm is bringing Christians of

every persuasion together in an abandonment of self for the cause of the souls that is pleasing Heaven. The finances have been over-cared for, with hundreds of dollars left over for the days ahead.

Six full months of intensive prayer and cooperative preparation have preceded these golden days and nights of victory. This is the answer to the question concerning the effectiveness of these mass revivals. This is but a continuation of the constantly victorious city-wide, section-wide, area-wide, state-wide campaigns in which the Spirit of God has been using this writer for these wonderful years. Facts are stubborn things; Where is there one church that can have over three-hundred in prayer meetings thirty minutes before each service, and from one-

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Dr. Hyman Appelman

HERESIES EXPOSED

ATHEISM AGNOSTICISM BAPTISMAL REGENERATION EVOLUTION FREEMASONRY MORMONISM ROMAN CATHOLICISM OLIGISM JEHOVAHISM WITNESSES SPIRITISM SEVENTH-DAY UNITARIANISM

A Valuable Series of Articles Exposing False Doctrines
Compiled by Wm. C. Irvine

UNITARIANISM

BY Wm. C. Irvine

In the city of Poona many years ago, a friend attended services held in two places of worship, one in the morning and the other at night. In the one he was assured from the pulpit that he was living in the "Great Tribulation" and in the other that he was now in the Millennium! The latter speaker may now see his mistake, probably the former is more convinced than ever that his view is right—of course both were wrong. Today one might enter a church in the morning and hear the Deity of Christ denied or questioned, and in the evening from another pulpit be assured, from a disciple of the New Theology School that MAN is Divine!

Christ's Deity Denied

This foundation truth—the Deity of Christ—is assailed from almost every point of view. We have the frontal attack by those known as Unitarians: the flank attack by Russellites; and the still more dangerous tactics of that famed sapper and miner corps—the Higher Critics. The first deny that Christ is God: the second declare that whilst on earth our Lord was nothing more than a "perfect human being," and the last assure us that He laid aside His Godhead, and was therefore as unreliable as His fellow-Jews of the first century.

Unitarians teach to worship Christ is idolatry, and so it is if Christ be not God: the followers of "Pastor Russell" accept as gospel truth their "Pastor's" exposition as found in his book, *The Divine Plan of the Ages*, in which it is asserted that, "It was not until the time of His consecration, even unto death as typified in baptism at thirty years of age, that He received the earnest of his inheritance of the divine nature;" and the "Higher Critics," to evade the evidence Christ gave to the authority of the Old Testament Scriptures, conceived the blasphemous *Kenosis* theory, the deadliness of which is well illustrated in the following blunt assertion by one of their number:

The objection is raised that Jesus and the apostles clearly considered these accounts to be fact and not poetry. Suppose they did; the men of the New Testament are not presumed to have been exceptional men in such matters, but shared the point of view of their time (Prof. Gunkel's *Legends of Genesis*, p. 3).

Nor must it be imagined that this fundamental doctrine is at-

tacked only by those mentioned; many others might be cited.

Attitude to Deity

The Deity of Christ, if discredited, causes the collapse of Christianity, for, as someone has truly said, "Christianity is Christ"—this Satan well knows. Concerning the doctrine touching the Person of our Lord, the "beloved disciple" warns us in his second epistle, in the following solemn words: "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him god-speed: for he that biddeth him god-speed is partaker of his evil deeds." That there would be many in the last days of the Church's history who would thus deny their Lord is clearly foretold by the Apostle Peter in his second epistle, "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Hence in our day it is incumbent on every faithful servant of Christ to be alive to the danger that threatens; to warn his fellow-Christians, and to rebuke those teaching false doctrine concerning our Lord's Person. This entails bearing the cross, for nominal and half-hearted Christians, who desire to walk in the smile of the world, are never tired of calling all such "uncharitable," "narrow-minded," "heresy-hunters," etc.

Some evil doctrines are dangerous because they deceive us into

The Outer Darkness of The Eternally Lost

By Dr. William E. Munsey
Methodist preacher of Civil War Days

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."—Matt. 22:13.

Punishment is suffering inflicted by competent authority upon an evil-doer as a satisfaction to justice. Its fundamental and primary element is that of retribution. The ideas of the prevention of crime and reformation of the criminal are but secondary and incidental, and only admissible under certain circumstances.

Why Punishment Cannot Be Primarily For Useful Effects

The idea that utility and expediency are the primary elements of the punishment of the wicked, and which is advocated by the Universalists now, cannot be admitted at all.

1. It changes the whole character of virtue. Whatever is expedient is virtue, whatever is inexpedient is vice. According to this theory a thing becomes right because its end as far as we can see is a utile one—because its end is utility. According to this theory an act is wrong if it does not tend to utility and this supposes that human ideas of utility never vary, conflict, and are not relative, but that they are uniform, universal in their uniformity and are absolute and infallible.

A thing may seem to be of great utility to me, and not to you, and the result is that every man is his own standard of what is right. Such a theory upsets the whole system of ethics. According to this theory there is no distinction between right and wrong, good and evil, as found in the characters of the things and acts themselves—as to the principles and relations involved. Utility and expediency are the touchstones. Truth and justice are forever annihilated—distinctions hitherto believed by mankind to be such in virtue of the immutability of the nature of principles and relations, are unreal—and ethics, jurisprudence, and civilization, in fact all that is essential to the welfare of mankind, are destroyed forever. Men may do what the majority

of their fellows may suppose to be evil, that what they selfishly believe to be good may be attained. Infernal and universal anarchy is the result.

2. If utility and expediency are the primary elements of punishment, and not retribution, if crime deserves not primarily punishment for its own sake, then the basis of demerit for the proper apportionment of punishment no longer exists, and the judge must punish the criminal according to his own ideas of what is necessary to reform the criminal and to deter other men, according to his own ideas of utility and expediency.

The criminal may be considered so far beyond reformation, that for general good he may be hung for stealing pins: or upon another hypothesis he may be imprisoned one day for murder. It is in perfect harmony with this theory that a man thought to be capable of doing what somebody supposed to be wrong, might be punished in advance of his act, or if convicted, another man punished in his place. The old woman in the nursery tale who whipped her children before she left home, under the supposition that they would do wrong in her absence, and the old man who whipped John for everything that Jesse did, were attached, and warmly and practically as the children doubtless thought, to this theory. Even the believer in this theory himself must admit the existence of inexorable and immutable principles of justice lying behind, under his utilitarian scheme—and if he admits this he admits that the true sense of punishment is that of retribution. There is a real demerit in crime, and demerit deserves retribution. The right to punish a criminal because he deserves it, and according to the demerit of his crime, is with God alone. In some few instances and of limited measure, God has delegated this power to governments.

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imagining ourselves to be saved when we are still in our sins, e.g., Baptismal Regeneration: others are dangerous because they take us off our guard and leave us exposed to the wiles of the devil, e.g., Eradication: others because they bring us into a wrong relationship, e.g., the Universal Brotherhood of Man: others because they lead us to question the inspiration of the Scriptures, e.g., Higher Criticism: but the one we are dealing with undermines the very foundations of Christianity, presenting us with a shell without a kernel, a body without life, and a religion without a Saviour.

Christ's Claim

It is sometimes stated that Christ never claimed Deity for Himself. We were confronted with this astounding statement some time ago when traveling in the train. Nothing is simpler than to prove the falsity of such a question. Could anything be plainer than His words:—

"My Father worketh until now, and I work" (John 5:17). The Jews understood by this that He made Himself equal with God, ver. 18, and Christ did not deny it. He justified it, vers. 19, 20.

"Say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:36).

"Before Abraham was I am" (John 8:58). Note the results of this assertion and the Jews' charge when before Pilate (John 19:7).

"I and the Father are one" (John 10:30). Again note the attitude of the Jews on hearing this.

But, as Dr. Dale has pointed out, such texts are, by no means

the most impressive proof we have of Christ's Deity. He compares proof-texts to salt-crystals cast up by the sea and left upon the shore. "These are not," says he, "the strongest, though they may be the most apparent proofs that the sea is salt; the salt is present in solution in every bucket of sea-water." So indeed it is with the doctrine of the Deity of Christ, everywhere throughout the sacred pages may it be found in solution. In both the Old and New Testaments Divine titles, perfections and attributes are ascribed to the Christ: He Himself, not only as seen above, asserts His Deity, but exercises the chief prerogative of God, in forgiving sins, accepts and approves of human worship, and asserts His omniscience, omnipresence and omnipotence.

"I am Alpha and Omega . . . saith the Lord . . . the Almighty" (Rev. 1:8).

But not only do Unitarians (and of course others also) go astray on the doctrine of the Deity of Christ, they are grievously in error on the fundamental doctrine of the Trinity.

Doctrine of the Trinity

The Unitarians declare that the doctrine of the Trinity proclaims three Gods, and not One. There is only one Uni-personal God, they say, and He is not Christ, nor the Holy Spirit. Hence Christ is in no sense an object of worship. They are the lineal descendants of the Arians of old, though they are also sometimes called Socinians.

In all this, of course, they stand condemned by the Scriptures, which are the sole authority and source of this doctrine. Only a few points can be stated here.

At the outset it should be, clearly understood that whilst this is a doctrine of revelation alone, it is arrived at by induction from the totality of Scripture evidence, and not stated in so many words. The word "trinity" does not occur in Scripture, and yet the doctrine of the Trinity is clearly witnessed to. But no finite mind can ever comprehend fully the mystery of the Godhead. It is not a subject for intellectual speculation or theorizing; it is to be accepted on the evidence of the Word and acted upon. Scripture assumes by its whole language and the existence of one God, manifested in three Persons, a Trinity in Unity. How this can be is to us impossible to understand, but the fact remains: "Hear, O Israel: Jehovah our God is one Jehovah" (Deut. 6:4; Mark 12:29). Nothing could be plainer than that. At the same time we see evidence for three Persons in the Godhead: the Father, the Son and the Holy Spirit. In the words of the late Bishop of Durham: "Each has His nature, the entire Divine nature, which is quality not quantity: Each is truly God. Each is necessarily and eternally one in Being with the Others: there are not three Gods. Each is not the Others: there are three Persons." In proof of this we get such texts as 2 Cor. 13:14; 1 Cor. 12:4-6; 1 Pet. 1:2; Rev. 1:4,5; and finally the "cardinal text," as Professor Orr calls it, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here we have one name, not three names.

In the Old Testament there is at least the suggestion of the Trinity in Unity: (1) in the plural noun *Elohim*, God, which is always used with a singular verb; (2) again in a large range of passages a Being appears whose character is at once that of Messenger and Master, Angel of Jehovah and Jehovah. See, e.g., Gen. 16:10; 22:12; 31:11-13; Num. 22:32; Josh. 5:13; 6:2; Isa. 3:9; Mal. 3:1. "Such passages at least adumbrate the truth that the divine Unity is not such as to exclude inner Relation" (Moule).

IF:—Christ's Deity Seven Times Questioned and Seven Times Affirmed

1. *The IF of Satan*:—"If Thou art the Son of God command that these stones be made bread" (Matt. 4:3).

God's Testimony:—"This is My beloved Son, in whom I am well pleased" (Matt. 3:17).

2. *The IF of the Jews*:—"If Thou be the Christ, tell us plainly" (John 10:24).

Christ's Testimony:—"I am the Son of God" (John 10:36).

3. *The IF of the passers-by*:—"If Thou be the Son of God, come down from the cross" (Matt. 27:40).

The Centurion's Testimony:—"Truly this was the Son of God" (Matt. 27:54).

4. *The IF of the Chief Priests*:—"If He be the King of Israel, let Him now come down from the cross and we will believe Him" (Matt. 27:42).

Nathanael's Testimony:—"Thou art the Son of God; Thou art the King of Israel" (John 1:16).

5. *The IF of the Rulers*:—"Let Him save Himself if He be the Christ, the chosen of God" (Luke 23:35).

Peter's Testimony:—"Thou art the Son of the living God" (Matt. 16:16).

6. *The IF of the soldiers*:—"If THOU be the King of the Jews, save Thyself" (Luke 23:37).

Pilate's Testimony:—"This is the King of the Jews" (Luke 23:38).

7. *The IF of the malefactor*:—"If THOU be the Christ save Thyself and us" (Luke 23:39).

The other malefactor's Testimony:—"Dost not thou fear GOD, seeing thou art in the same condemnation?" (Luke 23:40).

The Gospel IF

"If thou shalt confess with thy mouth Jesus as LORD, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be SAVED" (Rom. 10:9, R. V.).

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Does

Socialism

Help?

By the Editor

We have a fine letter from R. D. Sampson of Loudon, Tennessee, concerning the editor's article, August 15, on "Socialism Anti-Christian." We believe many readers will be interested in Brother Sampson's letter and the editor's answer.

He Saw the Sufferings of the Roosevelt Depression

Here we give Mr. Sampson's letter.

"Dear Dr. Rice:

"In my estimation your paper is the finest in the field of its kind, and usually I agree with your articles and editorials one hundred per cent. However, in your open letter to Gay A. Woods ("Socialism Anti-Christian," Friday, August 15, 1952), there are portions, I fear, do not present the facts in their true light.

"Of course, there is waste, graft, corruption, high taxes, blundering, crooks, etc., in our government—but you say, 'If men had been allowed to work for whatever they could get, there would not have been unemployment.' That was the trouble—men were not only 'allowed,' but forced to work for whatever they could get, and millions could find no work at all. Farmers were not only 'allowed' but forced to sell their goods for whatever they could get, and the average man didn't have the few cents necessary to buy a bushel of corn.

"Your letter is inconsistent, for in the same paragraph you say yourself people were without food and clothing. You say you are for high wages, but my earlier quotation is in direct contradiction with this.

"Dr. Rice, I did not get my knowledge of the ravages of the depression from books or any other source. I traveled by freight from coast to coast, and have met many educated men who couldn't make fifty cents a day. I have stood in bread lines where men were four abreast stretching for blocks waiting for a slimy bowl of soup. I have seen children and old people faint from hunger. I

Son of a Priest Saved

Vizagi, S. India.
Sept. 5, 1952

"Dear Brother Rice:

"I am a son of Rev. B. David, a village priest. I am twenty-six years old, not married, now in a government job. Through all my life I am in darkness. Fortunately, I was given your book, *Prayer*, by some evangelist, and also some of your small tracts. I read them prayerfully and signed to let you know, so that you may enjoy along with Christ for leading a soul from darkness into light. Please send me some Bible literature for my spiritual growth and also some tracts for Gospel work. I further request you to remember me in your prayers so that I may be more close to Christ day by day in faith and offer my services to Him by doing free Gospel work in my leisure time.

"Realizing that I am a sinner and believing that Christ died for my sins, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart, and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour and gladly mail this to let you know."

Thanking you,
Your friend in Christ,
(Signed) B. Lazarus

Address:
Visakapatnam
South India

have seen freight trains covered with able-bodied men searching high and low for any type of work, to no avail. Therefore, I cannot agree that things 'would have cured themselves.' I will agree that had men followed the Spirit of the Lord, all of that suffering would have been stopped. But men, being the depraved creatures they are, needed and got a great relief through our government.

"The other portions of your letter are quite right.

"Sincerely yours,"

(Signed) R. D. Sampson

The Editor Believes in High Wages, But Not Taken By Force for Men Who Do Not Earn Them

The editor's answer to Mr. Sampson's letter is given here.

September 22, 1952

Dear Brother Sampson:

I am glad to have your letter, and I am always glad to have frank and sincere comments from our readers.

Let me explain a little further my article about socialism. I am for high wages—if men earn high wages, and if the goods they make can be sold honestly for enough to provide the wages and other normal expenses and profit. I am not for high wages that are artificial and dishonest, that is when the government, by law, makes men pay a wage which the laborer does not earn, and does so when by force people take one man's property and give it to another man who has not earned it. That is crooked anywhere and anytime. I am not for high wages that are not justified by the circumstances and so are not genuinely earned.

I want poor people to have good work and good wages, but I want them to earn the wages by honest labor, and I think if their work is not worth more, they should not be paid more.

I well understand the people who were in distress and without work in the depression. Believe me, I was right in the middle of it. But I happen to know that if the government had not meddled and let God's laws work, as they do work, the depression would not have been maintained so long. We have gotten over every great depression in the United States in a few months until the Roosevelt depression.

The very fact that there were men who wanted work and didn't get it can be laid at Mr. Roosevelt's door and the New Deal administration's door. Those men would have been glad to work for decent wages, even if they were not the full union scale, and the government would not allow it. But many employers were going busted and could not pay the full union scale, and so they had to close down and put more people out of work and people were hungry who could have had plenty of food, and others were without jobs when there was work needing to be done, but the dislocation was caused by artificial interference with the laws of God. In fact, the President set out and announced his bold intention of "distributing the wealth," by which he meant the taking of money from those who had earned it and giving it to those who had not earned it. That is crooked, dishonest anytime, anywhere. And it did not help, but it hindered.

I have a deep sympathy for working people. I am of a poor family. I grew up on a farm and ranch. I worked hard at manual labor for a living. I have worked for \$1 a day and board for long months at a time. But no matter how much I wanted good wages,

Choose Your Free Premium!

Have a Part in the Subscription Campaign—and Benefit
By Getting Free Premiums of Your Choice!

By Grace Rice MacMullen

In some ways, this campaign is the most unusual ever sponsored by *The Sword of the Lord*. There is a bigger variety of premiums offered, and they are more unusual than we ordinarily offer. Think of sending subscriptions to *The Sword of the Lord* and getting a motion picture projector! Think of having the joy of sending *The Sword of the Lord* into the homes of loved ones—and getting a lovely gift besides! Think of getting a special rate on subscriptions—3 yearly subscriptions for every \$5.00 you send—and getting a prize in addition! (Add 50c per year outside U.S.A.)

Maybe you want to work toward one of the larger premiums—a duplicating machine, a bicycle, a movie camera, etc. You can still send small groups of subscriptions and get a credit slip which will apply on whichever premium you wish to work for! So don't put it off because you can't send in the full amount at once. Get to work right away—and get those subscriptions in! Whether you send three and get the editor's new book free, *What It Costs To Be A Good Christian*, (or *Halley's Bible Handbook*, a wonderful guidebook to the Bible)—or whether you get the Miracle Projector, worth \$495.00, you'll be richly rewarded. You'll rejoice to know, too, that you're getting out the life-changing, heart-warming messages of *The Sword of the Lord*.

Here's a complete list of the premiums available. Decide which premium you want and get busy!

3 Yearly Subscriptions, \$5.00

You get absolutely free, your choice, Dr. John R. Rice's brand-new book, *What It Costs To Be A Good Christian*, 223 pages, 7 chapters, on all-out discipleship, price \$2.25.

Or, *Halley's Bible Handbook*, famous Bible helps, Price \$2.00.

6 Yearly Subscriptions, \$10.00

You get absolutely free, *Scotfield Reference Bible* No. 80, cloth-bound, notes, references. Large type, sturdy binding, Price \$3.50.

Or, *Cruden's Concordance*, in 783 large pages, regular price \$3.50.

Or, *Smith's Bible Dictionary*, 818 pages, regular price \$3.00.

Or, *Hurlbut's Story of the Bible*, 850 large pages, Standard Edition, Price, \$3.50.

9 Yearly Subscriptions For \$15.00

You get absolutely free, *Fausset's Bible Dictionary and Encyclopedia*, a massive volume of 735 three-column pages. Price \$5.45.

Or, *Ederheim's Life and Times of Jesus the Messiah*, a classic, two big volumes. Price, \$6.50.

Or, set of 7 maps on steel stand, each map 18x27 inches. Price, \$6.00.

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You get absolutely free, *Young's Analytical Concordance To The Whole Bible*, 1,259 pages, giving the original Greek or Hebrew words, very valuable. Price \$10.00.

Or, *Commentary on the Whole Bible* (Jamieson, Fausset and Brown) in one volume, with 1,347 big double-column pages. Price, \$7.50.

18 Yearly Subscriptions For \$30.00

You get absolutely free, *Scotfield Reference Bible* No. 183, fine

I never did want them dishonestly, given to me by force when I didn't earn them, and nobody else ought to want wages like that either.

You say, "Men... needed and got a great relief through our government." Some people got a great relief but others did not, and right now we have billions of debt that must be paid in the future by our children and grandchildren and great grandchildren, or this government must fall, all because of the crooked dealing of dishonest men who were glad to spend other people's money while they lived in luxury, and bought the votes of common people with other people's money.

I thank you, friend, for your letter.

In the Saviour's name, yours,
John R. Rice

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There's blessing for your friends in this weekly paper—for saved and unsaved alike. Souls are saved through *THE SWORD OF THE LORD* (83 last year) and many more will be saved this year, God willing, if Christian people are faithful in sending it out.

Send your subscriptions to
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Wheaton, Illinois

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Dear Friends: I am glad to help spread revival fires, and the Gospel, by sending in the following subscriptions. Please send THE SWORD OF THE LORD to:

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☐ *Bible Handbook*, 761 pages, information for Bible students, teachers, and preachers, by H. H. Halley.

☐ Send credit slip which I may use later for these premiums or others listed.

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Address _____ City _____ State _____

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST J. H. MELTON closed a thirteen-day evangelistic campaign September 21 with the Hancock Baptist Church. The pastor, Rev. Addison J. Horn, reports that this was one of the most successful and fruitful campaigns during his seven years' ministry at this church, with 46 conversions and additions to the church. The Sunday School enjoyed a record attendance the last Sunday of the revival.

EVANGELIST JIM SINGLETON of Fries, Virginia, writes that he recently held a meeting at the Methodist Church at Sugar Grove, Virginia. He reports that the church was comfortably filled each night, and that the people, who have had very little background for gospel preaching, were hungry for the Word of God. Brother Singleton says: "I thank God daily for the two factors which have meant more than any others in the shaping of my spiritual life: Bob Jones University where I graduated in 1949, and for your books, Dr. Rice, and other SWORD literature."

EVANGELIST BILL FITZWATER, P. O. Box 1525, Charleston, West Virginia, tells in a recent letter about a revival at the First Baptist Church in Grand Park, Jacksonville, Florida, where Rev. Ben Jones is the pastor. The evangelist writes while the campaign is still in progress. There had been twenty-four professions of faith in the first four nights. He asked special prayer of SWORD readers for a country-wide meeting which began October 5 at Hilliard High School Auditorium in Nassau county, in Florida, with cooperation of ten Baptist and some independent churches.

God blessed the ministry of **EVANGELIST KENNETH CHAPMAN** at Commerce, Missouri, in a recent campaign at the First Baptist Church. The pastor, Rev. Ernest Punch, reports fifteen conversions and some other rededications.

EVANGELIST DOLPHUS PRICE was used of God in a recent tent revival at Petersville Baptist Church, Florence, Alabama. The pastor, Rev. Charles H. Hearn, reports forty-three came forward for salvation, thirty-four united with his church, and others joined some other churches in town. Besides these, there were many rededications. The pastor writes: "The attendance of our church increased so that we cannot accommodate the people in our church building. We have had to purchase the tent for services until we can erect a new building. Our Training Union has tripled." He commends Brother Price heartily.

Sunday night, September 7, marked the close of a glorious



Songleader Bob Balsley, Evangelist Benny Bates, and Layman Bill Zachary.

three-weeks' tent crusade in Baldwin Park, California. According to the pastor of the First Southern Baptist Church there, Rev. Waldo R. Specht, this was the first such crusade ever to be held in that area. Eleven churches of the surrounding area joined together in sponsoring this revival effort. **EVANGELIST BENNY BATES** thrilled the hearts of those who attended the meeting. There were 153 first-time conversions, and 211

rededications. Chairman of the campaign was Layman Bill Zachary, songleader, Bob Balsley.

REV. RALPH M. DAVIDSON, full-time evangelist from Coffeyville, Kansas, concluded a revival meeting at the Locust Grove Baptist Church near Sturgeon, Missouri, on September 7. Twelve accepted Christ during the campaign. The pastor, Rev. Chuck Hendrickson, cites some outstanding conversions.

EVANGELIST H. B. BARNETT went to Parkerville, Kansas, in answer to many months of prayer for an old-fashioned revival in that little town. Rev. G. Eldon Smith, pastor of Union Baptist Church where the meeting was held, writes that there were 16 saved, (four of whom were men 65, 72, 73 and 87 years of age), and ten backsliders restored. Eight were baptized at the close of the meeting.

Rev. I. N. Snow pastor of First Baptist Church, West Columbia, Texas, sends word of a recent revival conducted by the young evangelist, **FREDDIE GAGE** of Houston, now attending Decatur Baptist College, Decatur, Texas. Thirty-four responded to the invitation to accept Christ as Saviour, eight joined the church by letter. There were others who made a new start for the Lord. Although Brother Gage is attending college, he is open for week-end engagements, and may be addressed in care of the college.

EVANGELIST JOE ARNETT was at Beaver Center United Church near Springboro, Pennsylvania, September 7-21. The pastor is W. L. Marsteller.

The Master's Call

(Continued from page 1)

Jesus. Brother Lazarus, can't you hold out? Do look again." And friends, if you ever sent for a doctor and the doctor was a little slow, you know minutes seemed hours. By the way, friends, anything, I say, but a slow doctor. If the doctor hasn't got a fast horse, take up a collection and make him a present of one. When I am sick, the fact that the doctor is in the house does me about as much good as the medicine he gives me. They felt a good deal like that; but Christ didn't come, and Lazarus sunk down and died. It was not the custom to keep the corpse in the house overnight, so they wound up his body, tied up his face, carried him away and buried him, then came home from the grave. Jesus hadn't come yet.

How that house looked! You know how your house appeared when you got back from the grave. It was quite tolerable as long as the corpse laid in the parlor; but when you got back—oh, what a house that was! There is a hat or a coat, there is a doll or a plaything; it seems as though you can't sit down. Don't some of you know how it is? Don't all of you know? It looked worse to them because they had sent for the dear Saviour and He had failed to come. It crushed Mary.

Night came on and Christ didn't come; the next day and Christ not there yet. It was more than Mary could endure. Finally they heard that Jesus was in the next town, not very far away. I suppose Martha said, "Mary, Christ is out there, sha'n't we walk out and see Him?"

"No, Martha; I can't say that I hate Jesus, I don't hate Him, but I don't know as I care now whether He comes to our house or not. I'd rather go and sit down at the grave where Lazarus is sleeping."

Probably Martha said, "Sister Mary, I don't think you are acting much like a Christian; I feel

Jack Shuler Eugene-Springfield, Ore. We Turned Down

Gospel Crusade \$5,868.58!

By Fairy Shappard,
Advertising Manager



THE JACK SHULER EVANGELISTIC TEAM—left to right: Jack Shuler, evangelist; Bob Andersen, organist; Bob Schaper, associate evangelist; Herb Hoover, songleader.

Thirty-six churches of the Eugene-Springfield, Oregon, area cooperated in sponsoring Dr. Jack Shuler and his evangelistic team in meetings at Eugene from August 10 through September 1. The services were held at McArthur Court, basketball stadium on the campus of the University of Oregon. Over 50,000 people were in attendance during a three-week period. More than 600 responded to the Gospel appeal and were dealt with in the prayer rooms.

Dr. Vance H. Webster, pastor of the First Baptist Church of Eugene, was chairman of the campaign. His report was enthusiastic in regard to the spirit of harmony and unity in the meetings. Pastors from virtually all the major denominations in the two cities cooperated and were thrilled by the gratifying response in souls. Everyone went away with a new appreciation for each other and for the cause of evangelism.

The crowds responded warmly to the music ministry of Herb Hoover, who led the people and the 200-voice choir in the great old hymns and brought his own heart-warming solos. Bob Andersen, youthful organist, pleased his audience with numbers played on the organ and piano simultaneously.

Dr. Bob Schaper, associate evangelist, reports wonderful cooperation and success in the work of the counselors and in the follow-up work of the campaign. He also notes the fact that \$2,000 above campaign budget expenses was

common things I find over all, the country is an undue reliance on foreign aid. I will do anything in the world that I am capable of for you, but I can tell you in advance of it all that Jesus will not come in the might of His power until His redeemed family come and witness what He can do. The two cases are alike in that respect.

They are alike in another. When the family first started they didn't all go, only a part of them. Mary wasn't going to do anything; Martha had to go alone. And I appeal to the oldest Christian in this house, did you ever know an instance when a revival commenced with the whole church at once? You never knew an instance, and the angels in Heaven never knew an instance. It is contrary to all law. I might as well tell you that that great fire a few years ago in Boston that laid prostrate those granite blocks, began in every building that was burned, at the same instant. It did not; it had a small beginning; and a revival is just like that. And frequently, in the commencement of a revival, there will be a part of the church that is decidedly opposed to the meeting.

I don't know how you talk here, and I don't want you to tell me how you talk; but I remember going into New York State to commence a meeting, and after I was on the ground and commenced the meeting, I learned that a majority of the church members at a regular meeting had voted against having the meeting. They said to the minority, "If you get Dr. Earle or anybody else to hold a protracted meeting here, you may attend to it yourselves. And when it is through, you may put your hands in your own pockets; we will not have a thing to do with it." Those who said that were among the very best Christians they had in town. You mustn't unchristian persons because they say that; things will look different to them by and by. And it wasn't very long before they would have plucked out their eyes and given them to me; and they have remained fast friends up to this hour.

I don't know anything about your statistics. Here are four churches and four pastors. I don't know how many members you have; but I apprehend, up to this minute, not one half of your membership is entirely in this work. Probably those who are not in this work are just as good as those who are. Don't cast a shadow

(Continued on page 6)

Since August, 1949, when I became advertising manager of THE SWORD OF THE LORD, we have deliberately turned down \$5,868.58 worth of advertising. We needed the money—of course we did! But the advertising was not the kind we felt would please Christ and that we could recommend to you. So we turned it down—without regrets.

We know that God has ways of making up for losses taken for Him; and we believe that He, with your help, is going to make THE SWORD one of the best media for Christian advertising anywhere in America today.

We want to thank those of you who have written to say you appreciate the advertising and to remind you of three special ways you may help:

1. Answer all ads in which you yourself are interested.
2. Tell your friends of services and products which may interest them.
3. Be sure that the advertiser you patronize knows the ad was seen in THE SWORD.

left in the treasury of the Eugene-Springfield Gospel Crusade for further evangelistic work, including help toward the Youth for Christ there.

On September 28 Dr. Shuler, in a personal letter to the editor, gave the following report on his Pueblo, Colorado campaign following the one at Eugene, Oregon. Dr. Shuler says: "We have filled the 2,000 seats at the theatre here (Pueblo) and moved to the largest building at the state fairgrounds which will hold 5,000. The Lord is about to pour out His Spirit here. I'll send you a report when we are through."

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"... the word of the Lord. Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By D. A. (Scotchie) McCall
Secretary of Revival Promotion
Sword of the Lord Foundation

Our Building Fund Grows

We think you will be glad to read a few more excerpts from the many letters that came to us during "Dollar Month"—September.

From Virginia: "Dear friends—I am enclosing two dollars for your building fund."

From Memphis, Tennessee: "Dear friends—Enclosed are \$2 for the building fund. The extra dollar is for someone who can't send it. The ideas for raising the money are wonderful. Surely God's people will respond. THE SWORD OF THE LORD is the best weekly paper I've ever read."

From Mississippi: "Am enclosing \$2 for building fund. You will never know what THE SWORD OF THE LORD means to us."

From South Carolina: "Enclosed \$1 for building fund."

From California: "I will gladly send in monthly for the building fund—enclosed \$1.00."

From Chicago: "Am enclosing \$1 for building fund. Words cannot express what a blessing THE SWORD OF THE LORD is. There is no paper in all the world like it."

From Nebraska: "Here is my dollar for September for the building fund. I pray the Lord will speak to the heart of each reader that each reader may send in an offering."

From Mississippi: A young married couple with two children sent in \$5 for building.

From Ontario, Canada, comes a nice letter with \$1 enclosed.

From—Denver, Colorado; Jackson, Mississippi; California; Mexico; Maine; and many other states and Canada come similar letters.

A final for this reading, from Winnipeg, Manitoba, Canada: "Dear friends in Christ—I continue to pray for the work that God leads His people to do and I pray deeply that every Christian will at least give a dollar. I am ashamed to only give \$1.00 but I pray that it will be used along with others."

Such letters show an eagerness to do the will of God, forward His work, help fellow workers, and a deep longing for Him!

NOW we are in October—other letters are coming. This is — (1) dollar-a-day month—31 days in October = \$31; (2) Farm and Home Offering Month—make your money in some special way—let us know how it was done.

Whatever the amount, send it in on the Building for Him and His work—and thanks to you and yours a thousand times!

"Jesus Saves"

Christians have not always had these commodious and attractive houses of worship as so many churches have today. It was about 300 A. D. before the first church houses were built. Up until then Jesus and others had worshipped in the Temple, synagogues, and house churches (homes).

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."—Luke 4:14-21.

"And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, that chief priests and the scribes came upon

him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, 'If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.'—Luke 20:1-8.

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."—Acts 3:1-11.

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty.)—Acts 1:12-15.

"And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house."—Philemon 1:2.

"Likewise greet the church that is in their house. Salute my well-beloved Epaphroditus, who is the firstfruits of Achaia unto Christ."—Romans 16:5.

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many

(Continued on page 11)

Robert G. Lee, Pastor
Belleuve Baptist Church
1208 Court Street
Memphis, Tennessee
September 20th, 1952



Carefully — and with pleasure and profit — have I read the seven sermons by Dr. John M. Rice under the title "WHAT IT COSTS TO BE A GOOD CHRISTIAN."

True to the Bible and exalting our Lord Jesus Christ, this book is wisdom and strength for every Christian who desires to make his life count more for God. With chaste and trenchant language, great truths are fervently placed in the heart. If read and heeded, these sermons will be as fire to the cold, as bread to the hungry, as fortification to those assaulted by evil.

Yours earnestly,

Robert G. Lee
Robert G. Lee

RGL:C

Famous Southern Baptist Commends New Book, "What It Costs To Be A Good Christian"

This brand-new book of 223 pages of burning messages on all-out discipleship is fast becoming a very popular work from the pen of Editor John R. Rice. Reviews are now beginning to come in; and how favorable they are! This book was unanimously selected as first choice by the judges of the Sword Book Club for the month.

These messages on discipleship are messages Christians need. It is not unusual that when Dr. Rice is announced to give some of these very messages in a week's conference, people may come from twenty states to hear him. In this book we have not only the fire of evangelism, the fervent spirit and plain speech of the popular speaker before great crowds. We have also the meticulous Bible scholarship, the deep, the warmfelt pastoral sympathy, the understanding of human frailty, and the practical wisdom of thirty years in a life of sacrifice and wonderfully-blessed ministry for Christ. So get this book. See that others have a chance to get these burning messages. Happy is the preacher, or ministerial student, or young convert who has someone to purchase for him, *What It Costs to Be a Good Christian*. There will be more Christians willing to suffer for Christ, willing and knowing how to lay all upon the altar, more Christians seeing what a Christian home really means, more Christians who know and love and live by the Bible, more Christians who see what sin will do in the life of God's children, when this book is widely spread. You may expect a holy refreshing from God through this book by Dr. Rice.

NOW, Dr. Rice is making it possible for you to get his new book absolutely free as a premium for the first three subscriptions you send in, at the rate of three yearly subscriptions for \$5. You may renew your own subscription for three years, or renew your own for one year and send it to two others, as you like. You may be sure that we are not making money on this subscription campaign, but are trying to make THE SWORD OF THE LORD reach a million subscribers. Each of our readers could send in at least three subscriptions for \$5 and get

this large book, *What It Costs to Be a Good Christian*, as Dr. Rice's gift to you—a total of \$8.25 worth for \$5. Not only will you greatly benefit by taking advantage of this offer, but you will help us on toward our intended goal. Begin now to think about your Christmas list. Choose three friends to get a year's subscription and perhaps make your pastor a gift of this lovely book, which he will treasure always—and all for the remarkably low price of \$5. Four lasting gifts for \$5!

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This is the 19th edition revised. (A total printing of 525,000 copies). It is a book of FACTS, biblical and historical. Maps are also included.

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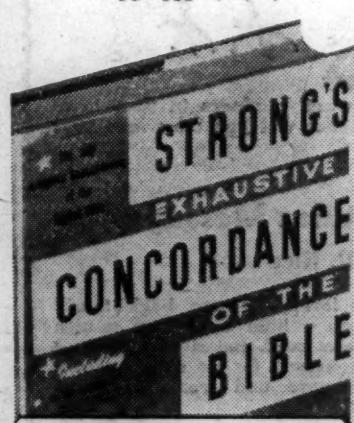
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with your order of three yearly subscriptions for \$5. Get your subscriptions in ahead of the rush. And if you wish us to send an attractive Christmas card announcing the subscriptions as a gift from you, then state your wishes clearly. Write Sword of the Lord, Wheaton, Illinois.

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The Master's Call

(Continued from page 4)

on those who are not here. Some little thing may be in the way. Perhaps they say, "We are not ready." Or, "We have a good pastor, we don't need Mr. Earle." Or, "We are not in favor of a protracted meeting." All these difficulties can come up. But remember, there is Mary sitting still in the house. She is just as good as Martha. Christ loved her just as much as He loved Martha. And those brothers and sisters, members of these churches, who are not in this work, whose voices you haven't heard and whose presence you haven't recognized in these meetings, are just as good as you are. The two cases are alike in that respect.

They are alike in another respect. Martha wasn't fit to talk with her sister until she had talked with Jesus. She was a little disposed to scold. Christ had rebuked her on one occasion. He said, "Martha, you are troubled about a great many things." She even accused Jesus—"Lord, don't you care? I believe you are to blame; you have kept my sister here all the afternoon, and I have had to serve alone; you ought to tell her to come and help me." "Why, Martha! Martha!" You mustn't unchristian a person because you see something like that. But Martha wasn't fit to talk with Mary; and she probably said to Jesus, "It's no use for me to call her; I have scolded at her, and wept over her, and I don't know what I haven't done." "Martha, you will talk differently when you get back; she will hear you now; you weren't fit to talk before you came to see me."

A Presbyterian church where I was in New York, after I came away, got together and voted a confession to excluded members. Why did they vote a confession to excluded members? Because they said, "When we excluded you, we were too cold and chilly to administer the discipline of the church." But if they had been down at Jesus' feet, and their hearts warm, they wouldn't have had any confession to make, the persons wouldn't have been excluded. And, pastors, if you don't keep up the discipline of these churches, you never ought to ask a convert to join you. Why do you ask converts to join either of these churches, if you have no discipline?

Suppose this Methodist Church, where we are assembled today, kept up the discipline of the church; and our brother, the pastor, says to his official members, "I hear that Brother—, living up here a mile or so, isn't living very well; he doesn't come to our Communion and he doesn't take any part in our prayer meeting, and we hear his life is bad. We want a committee to go and see him and report at our next meeting."

So the committee goes to see Brother—; and they say to him, "We have been appointed by our church to come and inquire why you don't come to our meeting."

He says, "I don't like you; you have abused me."

They say, "We shall have to exclude you then."

"You can exclude me just as quick as you please."

The fact is, friends, the committee that went to him was just as cold as the brother they went to win. They brought two cakes of ice together, and no wonder they didn't get him. But if that committee had been down, like Martha, at Jesus' feet, and got their hearts all warm and tender, then you had sent them, they would say, "Brother, we have come out to make a little confession to you. We always liked to have you in our meetings; but when you were in the habit of coming we don't think we were living as we ought. We have come to ask you to forgive us for the way we have behaved toward you. We would like to have you and your wife come."

After they were gone that man said to his wife, "I calculated if that Methodist Church ever sent for me I would give them a regular blowing up. But a committee has been up and made a confession to me, and they broke me all up; and we must go back to

that Methodist Church." Martha, you can do something when you get your own heart warm.

And I know there are churches all over the land not fit to do this work until they go down at Jesus' feet and confess. That is what we have been doing for the last two or three days—going down at Jesus' feet. And, pastors, I am not sure but we have reached the very spot where Jesus says, "Go and call your sister." I think it is more important for you this day to go out in the neighborhood with those cards and visit every member of these several churches and pronounce this little text, "The Master is come, and calleth for thee." If you have your heart warm and will speak very tenderly to those brethren who haven't been to meeting for a long time—but don't speak unkindly, and when you get there, if you haven't lived right, make a confession; and, if your heart is warm, you will get about every member of these churches.

The more I have prayed over it, the more I have felt the pressure of the Spirit resting upon me—resting upon me uncommonly for the last three or four hours—and I felt that Jesus was saying, "Tell those ministers and churches to go after their own members now, and to go this very day and take this little text and pronounce it—"The Master is come, and calleth for thee."

I remember preaching from this text at Randolph, fifteen miles out of Boston, years ago. At Randolph there was one man who was the bank of the Baptist Church, very liberal-hearted, and with plenty of means. He would say, "Make out any bill you want me to pay, and I will pay it, but you know I can't talk in meeting." I don't know as you have any, such ones here—can't talk in meeting, and can't pray—but if you saw that man town-meeting day, you would find out whether he had any talent. You go to buy a horse or something of him, and you would find out whether he had any talent. But he couldn't talk for Jesus. You can't make Jesus believe but what you can talk as well for Him as yourself. Why can't you? What is the reason you can't? You have the same talent for Jesus that you have for yourself.

I preached from this text in the evening. That brother lived a couple of miles out, and had his teams and men all engaged to go to the woods lumbering. He said, "Brothers, I sha'n't be able to attend meeting much, but it doesn't make any difference, I never could take part in meeting; but I will pay any bill that you want me to"—a great-hearted man, fifty years old. So he heard me preach from this text, "The Master is come, and calleth for thee." In the morning he got out his teams and men and went to the woods. It began to wax louder and louder in his ears, "The Master is come, and calleth for thee." The poor man said, "Men, I can't stand the ringing of that text in my ears; I must go to meeting."

At noon He came to the house and said, "My wife, if you can go down this afternoon, we will take one of the teams; I can't stand the ringing of that text in my ears, 'The Master is come, and calleth for thee.'" He came to meeting and of all the confessions I ever heard! Said he, "Brethren, my want of talent to talk in meeting and to take part was my want of consecration; my will wasn't surrendered to God. Now, if you will forgive me, I will try to talk for Jesus." That man could talk for Jesus as well as he could for himself. So can every man and woman. Don't be in a hurry to say you can't do it; wait until you get your heart warm, wait until your will is all gone and lost in the will of God, then you will find your tongue is unloosed.

Now, then, friends, it seemed to me this was what Jesus wanted done; He wanted these several churches to go out this afternoon. I hope you will have a light supper—go if you have to hire a horse and sleigh and go five miles—go and call Mary, she is just as good as you are; she is sitting still in the house. "The Master

is come, and calleth for thee." Do you know, that is more important than that Judge—should be converted? I will risk that, only get the family here. Christ will not display His power until you try to get the family. Now, friends, if I thought you would give this the go-by, I should want you to let me go home tomorrow. I have no confidence of having a revival with Mary sitting still in the house. Go and get her. If your hearts are warm, you will get her. You will talk differently, your hearts will be very tender.

See how much the two cases are alike in another respect. As quickly as Martha was right, her heart warm and she said a few words, Mary started right off. When Mary and Martha both went, then the whole town was moved. Just look at this a minute. There were those beautiful residences all along down that street—retired merchants and bankers living there, enemies of God,—but when they saw these two women starting from Bethany and the neighbors that had gone in to try to comfort them and that they were with them, the people looked out of the stores and out of the shops and out of their homes. They said, "There go the Bethany women. There goes one of our retired merchants. There goes Judge—." Something is going on for sure; let us go along and see what it is." You know a natural feeling is everywhere to want to go with the crowd. They used to say, If you want to know where Henry Ward Beecher is going to preach today, follow the crowd and you will see. I would like to know what you would do with a meeting house the size of this if the family were on hand? This house would be only large enough for an inquiry meeting. Cars running both ways; people pouring in from every direction. The reason they are not pouring in is because the family isn't on hand.

As quick as Mary and Martha started, the neighbors started. They went along down that street, and I will venture by the time they got where Jesus was, they had five thousand persons. They kept dropping in and dropping in; when they got there they had a multitude.

Friends, let me give you an instance. I went to Memphis, Tennessee, to hold meetings in Dr. Ford's church. They went out after the members of the church, and they came in. Said good Dr. Ford, "Brother Earle, I don't know what we are going to do for room, if they come in like this. Here are some sliding doors. We could slide those doors back, if you could preach to both rooms and we could fill that up."

I said, "I can do that; take the pulpit away."

The rooms were filled up and all the isles; and he said, "We can't receive any more."

The Presbyterian minister said, "Our church will hold fifteen hundred or two thousand—take that."

We went in there, and in three days that was all crowded just as much.

"Now," said the committee, "there is but one place more in the City of Memphis where we can accommodate a larger number, and that is Greenlaw Opera House, and they charge seventy-five dollars a night for the use of the hall."

"Well," said the committee, "we can pay that as well as we can pay seventy-five cents; we will have it." They went to the owners of the hall and said, "We have come to hire the hall for Dr. Earle to preach in."

Said the owners, "If you want that hall for a religious meeting for Dr. Earle to preach in, we won't take a dollar, and you can have it as long as you want."

I went into that hall and preached eighteen times and they wouldn't take a dollar; then they had to open a large church for an overflow. If you want to see the mighty power of Jesus Christ, then let the family come. That is just the way, friends. Jesus takes care of the outside; He wants the inside right.

We will now go on with this analogy, and see how much the two cases are alike. After Mary and Martha were there, they all began to weep. Jesus wept, Martha wept, Mary wept, and the Jews wept. They had a sobbing

time. I appeal to the oldest Christian in this house, Did you ever know of a healthy revival that wasn't preceded by groans and tears? The nearest to a revival we have come was down in the parlors of this church this morning. I don't know how many prayers were begun, but they were not finished. You will begin a prayer but you can't get to the "Amen"—sob it out, weep it out. Who among you was ever in a good, deep, healthy revival that wasn't preceded by tears and groans, and a weeping, sobbing time? So Jesus and Mary and Martha and the Jews had a weeping time. Now, the two cases are alike in that respect. I long to see you break down, all of you—get up, willing to pray, but you can't more than utter one sentence.

The two cases are alike in another respect. As soon as they had this weeping and groaning time, Jesus said, "Where is your brother? Mary, I was going to raise your brother, but I wasn't going to raise him and have you sit still in that house." I believe He says just that to these churches—"I am going to save these men from perdition, but not with so many sitting still in the house. I have redeemed them for a purpose and I want them here. I want them to see the power of their Saviour."

By the time they got to the spot, I shouldn't wonder if they had ten thousand persons. It was a cave, and a stone lay upon the cave. They formed around the cave, and when all was still and solemn, said the dear Saviour, "Take away the stone." I believe Lazarus would have slumbered in that grave until this day, had they not taken away the stone. Friends, your husband is going to slumber in his sins until the stone is lifted. Let me call your attention to this;

has there ever been any sparring between these four churches? Have you ever spoken unkindly? You don't act much like it now, and I haven't seen or heard of any, but is there any unkind feeling? If there is, let the community see the stone lifted. Is there any division in any one of the churches that needs to be corrected? If there is, take away the stone.

I went to a city in California where gold was first discovered. I had meetings in the Methodist and Presbyterian Churches alternately. The pastor of the Presbyterian Church, a dear good man, got his heart warm with the Saviour's love. He looked like a young convert, only more like one. Said he, "I never saw anything like this." One day as we were

(Continued on page 7)



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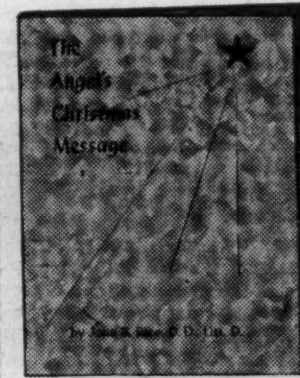
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The Master's Call

(Continued from page 6)

going out after the afternoon meeting, said he, "Step into the study. I want to ask you a question. About a year ago we excluded one of the elders of our church. He is a fine gentleman, a large business man in this city. I am going to tell you the truth, I haven't spoken to that man for a year, yet I pass him every little while on the sidewalk. I will tell you why: after we excluded him, I went down to his house to see him and reached out my hand to shake hands with him, and he wouldn't touch my hand. I said, 'You can go your way and I will go mine.' Now, Brother Earle, I haven't spoken to that man from that day to this. Do you think I ought to go and speak to a man that treated me like that?"

"I couldn't say, doctor, what you ought to do. That doesn't become me. But I shouldn't wonder if you would talk differently yourself from what you did a year ago. You look happy."

"I am happy; never was so happy in my life. And if you advise me to go and see that man, I will go, but it will be a bone-breaking job for me. I couldn't have done

it a few days ago, but I will try it now."

I said, "I believe I would go." Down he went to see the excluded elder. The Lord had arranged it. When he reached out his hand, as he had a year before, the excluded elder literally sprang to his feet and grasped it in both his. "O pastor, I am glad to see you; I want to make a confession to you, and I want to go to that meeting and make a confession."

The excluded elder came in, but paid no attention to me. He said, "I want to make a confession; I have done wrong." He went to everybody whom he could see near him, then he wasn't satisfied. Said he, "If there are any more in the congregation whose feelings I have injured, rise on your feet and I will come and take you by the hand." Eight more rose up. There was sobbing in that house. It did seem as if the floodgates of salvation were opened that very day. Men who had had delirium tremens now came out of their dens crying for mercy. The stone had been lifted and the power of Christ was displayed.

So, friends, it seems to me that Jesus says, "Take ye away the stone; take ye away the stone." Will you pardon me, pastors, if I say a word to you? I want to ask you a question: Have you steeped your sermons in the agony of Gethsemane before you have delivered them? If you haven't, then don't you owe the flock a confession, not of immorality, but the



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want of real power with God?

Now I want to ask the members of these churches, How have you prayed for these men of God? Poor men! How their hands go down. I would as soon you would put a cake of ice under my arm as to offer a cold prayer—it doesn't help me. I appeal to every brother and every sister connected with these churches. Don't you owe these men of God a confession? While you have loved them and prayed for them, after all hasn't there been a deficiency in your prayers? Hasn't there been a want of power with God on your part? The poor minister couldn't preach. How could he preach when his hands were not held up? It seems to me Jesus says, "Take away the stone; take away the stone."

I am going to ask every member of these churches to leave your seat and go and take your pastor by the hand now without a word, other than to give him your hand, and by that act confess, "Pastor, while I have loved you and prayed for you, I haven't more than half prayed after all, and I owe you this confession." Now, won't you take away the stone and do it now? Go to your pastor and give him your hand, friends, all of you at once. If you feel any kind of a consciousness that there hasn't been all that there would have been with a warm heart, won't you give your pastor your hand and make a confession today? Take away the stone.

Not because you didn't love your pastor, but because you did love him—will you take him by the hand? That is the confession you and I want to make. If this was the pastor's funeral, you would take his cold hand; but it is warm now, friends. Let every person get the stone away tonight.

I have seen a half dozen churches with a hundred Christians around each pastor, acknowledging that they hadn't prayed as they should, hadn't held up his hands. Don't say, "I can do it afterward"; that is the way the sinner talks. Don't wait. I don't mean unfaithful in praying, but being deficient in the power of your prayer.

Is there any other word of confession any one wishes to make to take away the stone? Now, if you could whisper in my ears, you would say, "Mr. Earle, I have thought of a stone I am going to take away; but it isn't here. Wait until I see my husband, wait until he comes home tonight. Wait until I see my wife. Wait until I get down to the store and see my clerk. Wait until I get a chance to go and ring the bell at that house right close by me; that man has lived there for more than a year and I haven't spoken to him about his soul. O sir, wait until I get out of this house; I will take away the stone."

Well, friends, will you silently say, "By the help of God, I will take away the stone?" Now, sis-

ter, it is possible that the husband you are asking us to pray for has seen you all out of patience with him—you have found fault with the old furniture—said to him, "You don't stay at home nights as you ought to, and you have spoken like anything but a Christian." Then, it is possible, I am addressing men here, heads of families, who don't have family prayer at your house. Do you know Jesus doesn't stay where they don't have family prayer, and He doesn't sit at the table where they don't ask a blessing? Do I address one that doesn't have family prayer? Will you take away the stone?

Let me go on with this analogy a step or two further. As soon as they got away the stone, then they could see the corpse. They hadn't seen the corpse until they got the stone away. Do you know, Christian brother and sister, there will be a little smoke and fog, a mist over the condition of lost men if there is a stone between you and them? You will say, "I don't know whether they are going to perdition or not." There is little uncertainty; but, as soon as the stone is lifted, you have a clear view of a sinner on his way to perdition. Then they saw the corpse. It is possible that there has been a little mist and fog in the way now. When they had lifted the stone and could see the corpse, they reached a spot where they could stand still and see the salvation of God. When you and I have done everything that we can do, Jesus will display His power. Then, with authority belonging alone to omnipotence, said Jesus, "Lazarus, come forth." As I said, he wasn't in a coffin. It is thought that he threw his sheet off and stood there wound up in those grave clothes, heart beating, blood coursing. Said Jesus, "Loose him and let him go."

Friends, I don't know as you will have any charity for me if I tell you the whole of it, but I believe Jesus made me alive by His resurrection power four years before I had the least idea that He had. I prayed and prayed, but I didn't suppose I was a Christian. I couldn't go with Christians and I couldn't go with the world, and there I was. The fact is, Christ had displayed His power, but the church had let me wear my grave clothes. The napkin was over my eyes.

Suppose Martha had stepped up to Lazarus, "Brother Lazarus, don't you see your Saviour here by you?"

"No, I don't."

"Don't you see me?"

"No, I don't; where am I?"

He was all right except taking that bandage off. And, friends, I don't know as you exactly will agree with me, but I have found many persons who had a spiritual pulse, yet praying for conversion. "Loose him and let him go." They took off the napkin—Christ did no more—then he could see Jesus, then he could see his sister. If it was like a revival—and I think it was—I will tell you how I think he went back to Bethany: Christ had made him strong, made him well, and I have an idea that Mary took one arm and Martha the other, and said, "Come, brother Lazarus, let us go home."

Isn't that the way you felt when your husband or wife or child experienced religion? Didn't you want to see them alone? "Come, let us go home." When they got to Bethany—if they were in the habit of having crepe on the knob of their door—Mary pulled that off. Do you believe those sisters spent all that afternoon to get up a nice supper? I will tell you what I think they did, if it was like a revival; if the old arm chair sat in the room, Lazarus said, "Now, sisters, Christ has been so good to us all, the first thing we will do is to get down here and pray." If Lazarus kneeled down at that old arm chair, do you suppose Mary kneeled in one corner of the room and Martha in the other? You can do that in a cold time, but you can't in a warm time. I will venture that Mary said, "Martha, have you certainly forgiven me for letting you go off alone?" "Mary, don't confess any more, you will kill me." When they sat at the supper table, wouldn't you like to look at them? Tears running over their shining faces, looking with such love at their brother, and such love and

gratitude to God. Couldn't you draw a picture of them? And Mary says, "How wrong it was for me to sit still and do nothing and let you go alone, Martha."

Only one step more and I am through; time rolled on, and the knowledge of that miracle went over the country far and wide. It is likely thousands of travelers coming to Jerusalem had heard of that wonderful miracle, and they would get a coach, or ask some policeman, "Will you tell me the road to Bethany?" That stranger would go in there and say, "Are you the man who died and was raised so and so?"

"Yes, sir."

"Are you his sister?"

"Yes, sir."

"Is it as I have heard where I live?"

"It is just as you have heard, sir."

And he went across the road, "Judge—, were you over there when that man died?"

"I was."

"Were you at the grave when Christ raised him?"

"I was."

"Is it as I have heard in my neighborhood?"

"It is exactly as you have heard, sir."

Said the traveler, "It is enough, Jesus, it is enough; I embrace Jesus Christ on this evidence."

And he went home converted to the Nazarene. And that miracle stood there at Bethany like the Bunker Hill Monument. It was a marked spot where Christ displayed His divine power. And, friends, this meeting, when you and I have gone to our rest, shall stand here in Saccarappa a monument to the divinity of Jesus, or it shall stand here a monument of folly. What shall it be? Have we ever reached a crisis of more importance than now? I want just to pronounce the text, "The Master is come, and calleth for thee."

Now, friends, if you have a dear one whom you want raised, ask Jesus to go with you. Remember, He doesn't stay where they don't have family prayer; He doesn't sit at the table where they don't ask a blessing. If you take Jesus home, and there is a stone on the cave, will you take it away, if you can see it? Don't force a confession; but if you can see anything wrong in that home where you want Jesus to stay, will you take that stone away? Now, I want to offer prayer. Let every person in the house, whether you are a Christian or not, who would like to have Jesus go home and abide at your house (and will you take away the stone if He shows it to you?)—rise and stand on your feet with me while we pray.

Jesus, we are on our feet to ask Thee to go home with us. Oh, go home with me, where I am so pleasantly entertained, and abide there. Is there not something for Thee to do in that home? We do pray Thee now to go home with these ministers of God, these brothers, and these sisters. We are on our feet, Jesus, to ask Thee to go home with us, go and abide with us. Are there not many standing here and saying, "Go home with me, Jesus, and save my husband; go home with me and raise my dead wife that isn't a Christian; my son, my daughter, my clerk, my partner; there is somebody in our home that needs Thee. Wilt Thou go home with every one of us standing on our feet now, and abide with us? Now, Saviour, while we are on our feet asking Thee to go home with us, we want to go and see Mary; we want to leave this house and go right away after this little talk and say to her, 'The Master is come, and calleth for thee.' May every member that can be seen, be seen as soon as possible, and then give the message power. We beseech Thee, our Father, that tonight, in this very house, the glory of the Lord may be seen shining all about us. And let there be brighter beams in the bow of promise than we have seen yet. We ask, O God, that men may be here, unaccustomed to go to the house of God, saying, 'Pray for us.' O, Spirit of the Lord, anoint us for work now. Hear our prayer. Be with us tonight, and through the week, and through life, for the dear Saviour's sake. Amen.

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The Outer Darkness

(Continued from page 2)

But man has no right to even avenge himself—vengeance belongs only to God. Penalty, punishment is necessary to law, and retribution can only be the true and primary idea of penalty.

Only In a Reign of Mercy God May Make Punishment a Blessing

The idea of punishment as a reformatory and disciplinary measure cannot be admitted in a government of strict justice, but only in a government of mercy, as a measure of grace, of favor, in a state of probation preceding judgment. It is then confessedly a matter of favor. The scheme of redemption is to reform and save sinful man, during an allotment of time—which God has given every man for the purpose—and during this allotment of time it harmonizes with the scheme of redemption, that punishment, though in some measure retributory, should be reformatory and disciplinary. We can all say with Ezra, "Our God has punished us less than our iniquities deserve," recognizing the basis of punishment, "iniquities deserve," and that punishments in this life have a corrective character. Take for illustration the curses pronounced upon man in the beginning, where punishment, radically retributory, comes, because of the disciplinary character, with high personal benefits: "Dust thou art, and unto dust shalt thou return." While the penalty of sin included physical death as a result, and it was in this sense retributory, but owing to the conditions and circumstances involved in man's fall, physical death from the earth standpoint became a universal blessing. The certainty of its infliction is one of the grandest disciplinary measures in the government of God. Said God, "Cursed is the ground for thy sake." Considering that man should misuse the fruit of

most spontaneously produced in Eden for his support, it was a righteous retribution that the ground hereafter should be cursed with comparative barrenness. Yet this very barrenness and this preponderance of thistles and briars, inducing upon the part of man greater labor, is one of man's most valuable blessings. The ground was not simply cursed, therefore, in a retributory sense on account of man, but because it was then best for man. It was cursed for man's sake, that is, on man's account for man's good. We get accustomed to reading Scripture in the light of a popular interpretation, and we will read it a thousand times and see nothing but that interpretation in it. You have read "cursed is the ground" and you have seen but one meaning in it, and upon this meaning great theories have been erected—yet the meaning we give is as natural as one: we read the Bible with only one eye—take two eyes.

Infidelity has subverted a good purpose; it has driven the church from untenable dogmas and opened inquiry into the real character and meaning of the Word.

Eternal Retribution Does Not Mean Annihilation

But punishment under a system of justice and government is retributory. Such a system of government is a natural one, and such is the natural idea of punishment judicially inflicted under such government, and such will be the punishment of the wicked after the dispensation of grace, after probation—and that grace and probation end at the close of this life, I have already shown you. This punishment will be inflicted upon the sinner forever, as I have shown you in four previous discourses, from the philosophy of the case, and the meaning of the Scriptures; and it will be punishment, not annihilation. The

annihilation of even the good would be no reproach upon the divine justice and goodness, how then could it be considered punishment for the wicked? Justice requires punishment for sin, as all admit, and the Bible says that wicked men and angels shall be *tormented*, day and night, forever and ever. Upon the words "for ever and ever" I have already treated. The Bible says the wicked shall die—but death does not mean annihilation. If death and annihilation are equivalent terms, then life and existence, their opposition words, respectively are equivalent terms; and life and existence are not equivalent terms, for many things exist which do not live. The word is not so used in the Bible or in any language or book in the world. The Bible says the wicked shall perish but perish no more means annihilation than it does in the verse, "The righteous perisheth, and no man layeth it to heart" (Isa. 57:1). Indeed the Bible says, "Truth is perished" (Jer. 7:28). The Bible says that the wicked shall be destroyed but God no more means that He will annihilate the wicked than David meant that the frogs annihilated the Egyptians when he wrote, "He sent frogs among them which destroyed them" (Psalm 78:45). The Bible says the wicked shall be consumed, but it no more means annihilate than it does in the verse, "The famine shall consume the land." The *onus probandi*, however, rests upon the Annihilationists, and till they show that all these words mean something essentially different from what they mean in every book and language under the sun, we have nothing to do but pursue a plain, forward course, and simply ignore those who wrest the truth to their own destruction; and by destruction I do not mean annihilation.

God's Goodness Shown In Punishment Of the Wicked

The Annihilationists draw back with horror from eternal punishment and claim that such punishment

is inconsistent with God's goodness and mercy. They teach that divine mercy suggests annihilation in place of eternal punishment. Here they give up the whole argument—if annihilation is a matter of grace, it is not the penalty of the law—it is not the punishment sin deserves; and yet they claim that annihilation is the penalty of the law. There will not be, neither can be any mixture of mercy in the penalty of the law. You remember the argument, in the previous discourse, that the intensity of God's anger with the sinner must be in proportion to the intensity of His love of the righteous; that the capacity and power to love logically implies the capacity and power to hate.

God hates sin in the same proportion He loves virtue. Indeed, love of the good is of itself hatred of the evil. They are the same. The eternal punishment of the wicked is not inconsistent with the divine goodness. For beings to be happy they must be virtuous; to be virtuous they must have the power of choice upon all moral questions. If God did not make men capable of sinning, He could not make them capable of being righteous. If God did not make men capable of sinning and therefore liable to punishment, He could not make them capable of being righteous, therefore of being happy.

The very fact of eternal punishment is evidence of the goodness and benevolence of God. Especially so when God made men to be happy, and they, in despite of all God has done for them, make themselves miserable. If you remove eternal punishment out of the way, you must remove the ability to choose good or evil—the foundations upon which this doctrine is built—and if you remove this foundation you rule out all happiness because you rule out all virtue out of the universe.

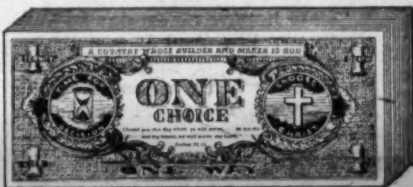
After all that divine goodness has done for man, if he with his eyes open, and as a matter of choice, sins against God, abuses God's love, grieves God's Spirit

and disappoints all the agencies God has appointed at so much cost to make him happy, and then, after God is willing to forgive him all, refuses in his pride and rebellion to ask God to do so, he certainly does deserve eternal punishment. If God did not punish such a man He would not deserve, neither would He receive, the respect of good men. God owes it to the obedient to punish the disobedient. If disobedience is not punished, God's government, upon whose rectitude and integrity the happiness of the righteous depend, is destroyed. God actually cannot insure to the righteous eternal happiness without punishing the sinner, and the infinite importance of law and government must fix the measure of the punishment.

What God Did to Keep Sinners From Hell

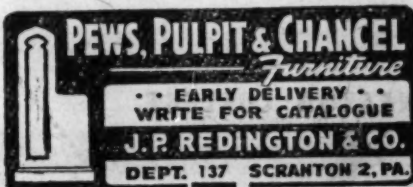
The Universalists argue from the standpoint of the wicked; but there are two sides: take the standpoint of the righteous as I have just done. Now leave the

(Continued on page 9)



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heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims; and he spake unto him.

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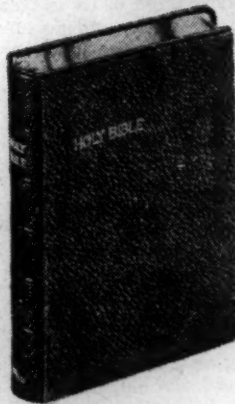
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33 And when they came to the place, which called Calvary, there crucified him, and the factors, one on the right and the other on the left.
34 Then said Jesus: ther, forgive them; for know not what they do they parted his raiment cast lots.

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61 And there is the sepulchre.
62 ¶ Now the day of the priests and Pharisees unto Pilate.
63 Saying, Sir,

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2 He maketh me to green pastures: he lea side the still waters.

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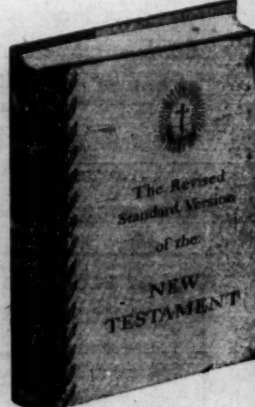
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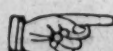
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The Outer Darkness

(Continued from page 8)

standpoint of humanity entirely and take the standpoint of divine goodness. Look what God has done for man. He made him with all his senses and capacities, and made him good. He made the earth and adapted it to man, and when man sinned He taxed the resources of the universe to save him—Son—Spirit—angels—gospel—Bible—preachers. But man has abused himself, the earth, and studies to insult all means given for his good. Does he not deserve eternal punishment? Yes: and from the standpoint of divine goodness all the righteous will agree when they say "amen" and heartily approve of the eternal damnation of every sinner. Their love for God, their gratitude to Him, their own self-interest, will make them do it. Don't stand, sinner, under the curse of eternal punishment and say: "Why did God bring me into the world liable to such punishment?" You cannot throw the responsibility upon God. It is your own choice. God's knowledge of it has nothing to do with it so long as you have the power to be eternally happy. If you want to indulge your passions and avoid the repentance and salvation—do it, but do not blame God. If you want to trample upon the body of Jesus, do it—you can do otherwise, and God wants you to do otherwise and has done everything He can to make you do otherwise, but do not blame God.

But blaming God or not doing it—you will be sent to Hell where you ought to go to suffer eternal punishment—and every man who loves God would not have it otherwise. I do assure you I would not—unless you comply with God's reasonable terms.

What It Means to Be Lost

A Hell of eternal torment is a terrible fact. I have discussed and illustrated the subject from every possible standpoint since these series of sermons began. Various hypotheses with relation to the character of the place have been given. Now there may be no place—the soul may simply be lost in the outer darkness of which Christ speaks. The word "lost" is a scriptural one. "But if our gospel be hid, it is hid to them that are lost." In the future state the sinner will have lost all the pleasures and blessings of this life, and all the pleasures and blessings of the life to come. And also he will have lost his soul. When God reared this splendid microcosmic temple, as the masterpiece of His workmanship, He tenanted it with an intelligent immortal soul, a jewel from His own crown, and made it not the chief business, but the only business of man, to take care of it. The sinner in losing it will have lost his all.

Take the word "LOST" in its popular sense: A ship at sea, out of sight of land, off the track of commercial travel, in unknown latitude. It has lost its compass, lost its reckoning. It seems to be the tiny centre of a vast world of waters bounded by the sky. The sailor knows not which way is land, or where the treacherous sand or dangerous ledge lies concealed. They sail in all directions, but to no purpose. Their time of arrival has expired at port, and friends are waiting, still they are sailing they know not where. Pro-

visions and water are gone, still they can make no reckoning. They are lost out upon the great ocean. Some days are calm: other days the proud spirits of the storm, starting out of their mysterious caves, walk the waters, and lash them into a tempest. Surging waves towering and spouting cataclysms of foam in the angry and rolling chariot of billowy cloud upon which the Storm King sits and tosses from his red hands the thunders. For a moment the ship with shivered masts and shredded canvas, trembles upon the towering crest of a mountain wave, then sinking rolls unmanageable from side to side in the trough of the sea. Here we leave it lost out at sea—ere this it has gone down, and mermaids stroke back the dank locks of the sailor boys and lay them out upon cold seaweeds along the coral floors of their caves and chant their funeral.

A child in search of flowers wanders into the wilderness, it becomes bewildered among hills, rocks, and ravines, and tries to retrace its steps, but travels further the other way. It feeds upon roots and berries and sleeps at night upon withered leaves and downy moss. Wild beasts howl around its little bed and the owl hoots in the tree under which it rests and the little wood-crickets chirp its melancholy triplet under the rock at its head. It rises morning after morning, changing its bed every night and travels for days in a circuit or further away. It is lost. When hungry and tired and worn with travel it weeps for mother. Mother is weeping at home for her lost darling. But heats, rains, dews, hunger, and travel are too much for it—it makes its bed for the last time, and when morning comes it is pale, cold, and dead, the birds warble above it and the sunbeams shine on the dewdrops which nestle like pearls in its flowing hair. Lost child—you have heard the cry, the bell, in the winter night in the city.

Now suppose there is no Hell. Suppose the soul in no special or particular place of misery, but simply lost—flung by the power of God beyond creation's boundaries into immeasurable wastes of night, where no world ever rolled in sight, no ray of light ever pencilled an image, no word or sound ever wandered, and over whose expanse no angel ever flew. See it traversing the darkness, and threading the inky abysses in search of worlds, in search of Heaven, in search of something where there is nothing visible, tangible, or ponderable—in search of something beside itself.

World smiles to world, and star shines to star, as they speed with lightning wing along their ethereal tracks; and the erratic comet itself must needs shine for company, as it blazes in its eccentric flight through the illimitable ether, plying like the weaver's shuttle from apsis to apsis—from point to point—crossing and decussating orbits, ecliptics and lines, and weaving its fiery hair into the plexus of universal being.

Saints commune with saints, angels with angels, and they all commune with God: but this soul, sympathetic and social in the very construction of its being, its state changed and not its constitutional nature, is eternally isolated from everything like itself, and plunged into an ocean of darkness interminable to its flagging wing, where no sight or sound will ever greet its aching sense, and doomed to wander in the pathless void while cycles roll and ages go grinding on. See it careening in its bewildered flight. It has crossed its track a thousand times, and recrossed it. It is lost! lost! beyond the power of finding. It knows it. It feels it, but still it flies, now advancing, now regressing. It turns, and turns again, and lo! a blush of dusky light—a stupendous arch of massive bend, and a temple grand in its darkness, with dusky gates and dingy towers, greets its vision. It fain would scale the loftiest turret—it soars, it hovers, but oh, horror of horrors! temple, gates, and towers melt away into darker gloom, and it is left

The Editor's Notes

(Continued from page 1)

Then our Japanese brother continues with a fervent expression of longing for peace over the whole world, and closes his letter saying, "I am praying always for Christianity, church, my country and your country, America."

I could not let this Japanese brother go without THE SWORD OF THE LORD. He cannot send money from his country, even if he had the money. Therefore, I am extending his subscription to THE SWORD OF THE LORD; and we ask someone to pay for it through the Missionary and Minister's Subscription Fund.

I hope that many will send subscriptions to others like our Japanese brother, during the present subscription campaign. There are thousands who ought to receive the paper, but cannot pay for it themselves. Will you help?

Honor to Whom Honor Is Due

My heart has been greatly moved with gratitude for the help of my brother Bill, assistant editor of THE SWORD OF THE LORD. He has given of his time unstintedly in the Sword conferences on revival, and sometimes received no more than bare expenses out of his work. He has directed the Sword Staff of Evangelists, and, without pay, spends long hours dictating letters to pastors, planning with them about proper dates for revivals, about the merits and qualifications of our evangelists, about the plans for the meetings, etc. He bought his own dictating machine, and sends us the records, and we in the Sword of the Lord office try to transcribe his letters and get them out. He has spent hundreds of dollars on long distance phone calls, money out of his own pocket, in taking care of the work of this department of evangelism. I wish every reader of THE SWORD OF THE LORD could know how unselfish, how loyal, how devoted to the great convictions and principals my brother Bill is. God bless him! He is unselfish, and it is hard to get a report of his meetings for THE SWORD OF THE LORD. We know you want to hear. He has just closed a great campaign in Sydney, Cape Breton Island, Nova Scotia, and we shall hope to get a better report for you.

Meet Mrs. McCall

Many members of the Sword Book Club, many book publishers, have received letters signed

in awful loneliness hanging in agony, but a speck of quivering terror in untenanted and unilluminated space. Shall it ascend, descend, or move off on a level? There are no ups or downs or recumbent planes where there is nothing. If ups, and downs, and planes, there are, it may soar up—up—UP—forever, or dip down—down—DOWN—forever, or rush on—on—ON—forever—it is still, and through all eternity a LOST SOUL.

See it—yonder—yonder—yonder. It goes that way: LOST! LOST! lost! It comes this way shrieking lost! lost! LOST! till our hearts stand still with horror. Scream on, fly on, cursed and ruined spirit: no battlemented walls of towering jasper will ever meet thy gaze, or furnish a resting place for thy weary pinion. Fly on, lost soul, forever, no angel of mercy will ever cross thy solitary way, or overtake thee in thy wanderings. Lost spirits! blackened with the curse of thy God, fly on, and repeat in despairing cry the chorus of thine own horrible death-march, "lost, lost," where no echoes will ever mock thy misery. Immortal soul! lost in boundless, bottomless, infinite darkness, fly on, thou shalt never find company till the ghost of eternity will greet you over the grave of God, and thou shalt never find rest till thou art able to fold thy wings on the gravestone of thy Maker.

And the Judge will say to the angels: "Bind him hand and foot and take him away and cast him into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 22:13).

(From the book, ETERNAL RETRIBUTION, 128 pages, \$1.50, Sword Publishers).

"Margie P. McCall," without realizing that they had the honor of a letter from the distinguished Southern gentlewoman, Mrs. D. A. McCall, wife of Dr. Scotchie McCall. Mrs. McCall came to be assistant director of the Sword Book Club while Dr. McCall was still pastor of the Tabernacle Baptist Church in Chicago. She has done a tremendous work and has increased the membership of the Sword Book Club to more than four thousand members! She has a charming personality, a brilliant mind, a lively imagination, and the most gracious manner one can imagine! We do not wonder that the Book Club judges, distinguished men that they are, and the Christian publishers of the United States, defer to Mrs. McCall, trust her, and respect her. I felt I must say this word about one of the most loyal and gracious and efficient workers in the whole Sword of the Lord staff. Orchids to Mrs. McCall!

Appreciative Baptists

Recently it has been the privilege of this editor to speak to several Baptist groups. We were the honored guests of the Minnesota Baptist Convention in its ninety-third annual meeting, recently at Medicine Lake Conference Grounds near Minneapolis, Monday through Friday. On September 4 and 5, the Sword of the Lord put on a conference on revival and soul winning for the East Central Baptist Association of Kansas, meeting at the First Baptist Church, Winfield, Kansas. And we had wonderful fellowship with the state secretary, the director of evangelism, and a wide circle of pastors, all of whom used this conference to prepare for simultaneous revival campaigns put on by the denomination in Kansas.

Then September 12 I spoke at an association-wide rally for the George Truett Memorial Association of Baptist Churches, in Southeastern Kansas, meeting at the Berean Baptist Church. I have just received a kindly word of gratitude from some of the pastors of that association which warms my heart. I publish it here as a sample of how kindly pastors can be toward an evangelist called in to help stir revival fires.

"Dear Brother in Christ: This letter is to acknowledge in part our gratitude and appreciation to you for your kindness in adjusting your busy schedule and coming to speak to the George W. Truett Memorial Association Evangelistic Rally held at Berean Baptist Church on September 12, 1952.

"God's visitation was keenly felt and many favorable decisions testify of God's blessings through you.

"Your ministry to us in message and life was characteristic of your unselfish devotion and loyalty to Christ, and in His precious name, please accept our thanks.

"By order of the George Truett Memorial Association September 19, 1952.

"Associational Clerk
(Signed) Mack R. Ferren

"Appreciative Pastors

"Del A. Fehenfeld, Berean Baptist;
Norman C. Carlson, Seabrook Baptist;
Carl W. Noble, Eudora Baptist Mission;
Vernon A. Vance, West Wood Baptist Mission;
Roger W. Knapton, First Baptist, Bethel;
George Duckworth, Mission Creek Baptist Church, Edwardsville, Kansas;
Quentin E. Husted, Trinity Baptist Church, Topeka, Kansas;
R. William Longstaff, Shawnee So. Baptist, Topeka, Kansas;
William Eichelberger, Calvary, Lawrence;

Preston H. Reynolds, 4300 Shawnee Dr., Kansas City, Kansas."

The Editor's Dates

After these days at Watertown, South Dakota, I rush home for a few days before leaving for Moncton, New Brunswick, where we will be in a union revival campaign twenty-two days, October 12 through November 2, in the high school auditorium. This is the second campaign in this city. Before in fifteen days we had 454 professions of faith. Please pray that God will send a great breaking-out revival again. It will be a serious burden to be away so long from my office. But all mail should be addressed to Wheaton, Illinois.

November 9 to 16, assisted by Dr. Lee Roberson, Dr. D. A. McCall, Evangelist Ed Nelson, and others, I will direct a Sword of the Lord conference on revival and soul winning, an interdenominational conference, of course, in the Beth-Eden Baptist Church, Denver, Colorado. Following that conference, November 16 to 29, I will be preaching in a revival campaign in that great church.

December 3, God willing, I speak at Sioux City, Iowa, at a regional conference of the National Association of Evangelicals. Then home for some hard work during December, God willing.

While I am working so hard and must necessarily be away from my office, I plead with all who love me and who love the Sword of the Lord and who love revivals, to send in subscriptions for THE SWORD during our subscription campaign. I would be broken hearted if this campaign should produce only halfhearted results. Oh, for Jesus' sake, let us spread the revival fires everywhere by sending subscriptions to pastors, to ministerial students, to church members, to unsaved neighbors and loved ones. Remember that you may send three yearly subscriptions for \$5, and still get my new book, *What It Costs to Be a Good Christian*, free of extra charge. Will you send three subscriptions today?

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For several years Bob Jones University has required ministerial students to subscribe for THE SWORD OF THE LORD and to read it and to report on two full-length sermons each week. One sermon must be by some great preacher of the past and one sermon must be by a living preacher. This plan has proved so helpful that this year Bob Jones University has again required its 1,200 ministerial students to subscribe for THE SWORD OF THE LORD and report on two sermons weekly. The University authorities believe, as we do, that nowhere else in the world could students find full-length sermons, sound in the faith, with the revival emphasis, as inexpensively and simply as by subscribing to THE SWORD OF THE LORD.

Why should not all Christian schools emphasize the preaching of the Gospel and train preachers to preach by the study of great sermons of the best preachers living and dead? Our congratulations and our thanks to Bob Jones University! And we continually hear words of praise for THE SWORD from graduates of Bob Jones University.

Perhaps you would do well to send THE SWORD to a ministerial student elsewhere, or to a pastor.

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Faggots of Fire

(Continued from page 1)

hundred to three-hundred unsaved people in the crowd night after night. After all, that is what we are all undertaking, to reach the largest number of souls possible. Mass evangelism offers that at least. The centuries of Christianity, the history of soul winning, the annals of evangelism have amply and abundantly factuated this contention. Mass revivals should be restudied, freed from any objectionable features, geared to the times, used to the limit of their untold possibilities.

What Is a Mass Revival of Christianity?

Two serious difficulties confront us at the very beginning. There is the narrow conception of religious revivals generally prevalent. There is also the very shallow objection to the recurrence of mass revivals. The narrow conception attributes the revival to some conspicuous promoter, whose methods may kindle and fan to a flame waning religious enthusiasm. He is named a revivalist, an evangelist. The shallow objection to recurring revivals is implied in the frequent declaration that the church should enjoy a continuous revival, which is about as sensible as to say that the farmer should always have in every field a heavy crop.

The religious revival is one species of a very large family. There have been revivals of law, of political liberty, of social righteousness, of literature, of science, of art, as there have been revivals of religion. The term *Renaissance*, for instance, is familiar enough. It designates the new birth of the classical spirit, the return of the noblest achievements of the ancient civilization, which quickened every form of intellectual activity, first in Italy, and afterwards in Western Europe, just before the Reformation. The term *Revolution* is equally familiar. Not a few historians are using it to describe religious movements of far-reaching power. We must remember that the informing spirit of every great revolution is a revival, a resurrected spirit. It is the return to the original creative energy to reclaim and to perfect its early achievements.

Revivals, then—political, intellectual, religious—are return of the informing spirit of human progress. This spirit wanes in politics, in science, in art, in morals, in religion. If it be not revived, progress is arrested. If it be not replenished, the attainments of the past are lost, corrupted, perverted. How true that is of what we find so commonly prevalent in the religious world today. How desperately we need the reviving, that replenishing. The reason for this is quite obvious. The upward movements of mankind start, always, with a few. "Every great truth begins with a minority of one." The originators of great moral enterprises have the world against them. They risk their possessions, their happiness, their very lives oftentimes. They must suffer, and for the most part, perish in the inevitable conflict.

Over against this mournful truth history permits us to set a more consoling picture. There are sublime moments, moments of revival and replenishment, when the arrested progress, in a church, in a community, in a city, in a nation, in a generation, receives fresh impulse. These occurred of old, and they are occurring now. The cry of the prophet, "O Lord, revive thy work; in the midst of the years make known," comes echoing down the corridors of time, and, again and again, is taken up by the burdene-hearted, tear-bedewed children of God mourning over the desolation of Zion. Spiritual energy has its floods and its ebbs. Its apparent triumphs are too often deceptive and dangerous. After David comes Solomon, and then Jezebel and the priests of Baal. But there is always in Israel a remnant, the remnant, aye, and more. There are recurring infusions of new life. The waning spiritual energy is recruited, ennobled, illumined, electrified. That has been the story of the church of the Lord Jesus Christ. There have been dissen-

sions and persecutions, epochs of gloom and decadence, of hatred and practical atheism, of corruption, of debility, of hypocrisy. But, side by side with these, there have been self-sacrifice and heroism and spiritual beauty. The lost has been recovered. Old and new truths have been applied to bad conditions. The mighty, surging principles of our Christianity, Faith and Hope and Love, have been restored to their throne.

Human Preparation for Revival

History is hard to beat. It teaches us that for times such as this we face, there is both divine and human preparation. There is a preparation of agents and a preparation of conditions. Oh, how often, on how many realms of letters, in how many different ways, has this writer prayerfully urged upon committees the essential, the vital importance of this double-barrelled preparation. In how very many God-blessed, overcoming, victory-crowned crusades, sweeping in their tens of thousands into the kingdom of God, has this evangelist proved the value of this utter preparation. God gives to the world men and women. God controls the conditions of the age, of all ages. Leaders are raised up and prepared divinely for their work. The Lord has called some to be pastors, but some also to be evangelists. But, let there be no mistake. Many are called but few are chosen. God is always doing His part. But even a Moses must choose, and so must an Isaiah, and a Saul of Tarsus, and a Moody, and a Wesley. The present would be glorious beyond the calculation if this call were universally obeyed.

God controls conditions. God in His management of the universe, the great Marshal of Events as one called Him, has His strong east wind ready whenever He can find a Moses who will stretch his hand across the sea, a Gideon's band who will venture all. It is our human preparation that is never adequate, which, so its story speaks to me, has never been quite adequate, in any age, in any clime, in any condition. In every revival that history records the human preparation has been inadequate, defective, pitifully meager. Every great revival in history is marked by some instances of human devotion. There is always a glorious army of martyrs, a goodly company of prophets willing to go and give to the limit for the Christ, for the revival, for the souls of men. That is the price for any great work of the Holy Spirit of Almighty God. It all comes high, very high. Some of us are willing to go this limit, others stop short, still others try to substitute. The flesh rebels, not so much sinfully as fearfully. Yet here is the age-old truth, the requirement of the centuries of the generations, the sine qua non of mass evangelism revivals, of real revivals. That has been the experience of this preacher in many a hard-fought, gloriously fruitful victory.

Holy Passions, Concern, Enthusiasm, Emotions Needed

There must be an abandon to the work of God commensurate with the glory of the prize, the crowds of souls, the souls of perishing men. Without this self-abandoning faith, the miracles, as Jesus Christ said, the mighty works are impossible. There is no prevailing without travelling. That is the law, stronger, stricter, more unchangeable than the law of the Medes and the Persians. The evil spirits of this turbulent age will yield only to fasting and prayer. I speak not here of fasting and prayer of the routine sort. I mean that obedience even unto the death of the cross of which Jesus Christ is at once the example and the inspiration. There are worse things than emotional excess. Moral stupor is worse. So is the seared conscience of this bitter time. So is the petrified heart of too many about us, both inside and outside of the churches. So is the lust of the flesh, and the lust of the eyes, and the pride of life, the so-called Christian flesh, the so-termed

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Maybe some have read about the Minister's and Missionaries' Fund and have wondered, "Why send THE SWORD to missionaries? Do they have time to read it during those first busy months on the field? Is it really a blessing?"

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(Signed) Wilbur S. Sorley
Assam, India

Also from Greece, this card: "Dear Brother in Christ, Dr. Rice, 'I read very much THE SWORD OF THE LORD and especially in dull hours I take refuge in its sermons and I get in them new courage for my duties, similarly in preaching I use very often. But I cannot send the due subscription. May I have it freely?'"

(Signed) Professor Basil Joannidis
University of Salonica, Greece

We want these dear workers for God to have the encouragement and help of THE SWORD OF THE LORD but we must have your help to fill all the requests that come in. You may have a part, and surely God will reward you bountifully. Send your gifts for subscriptions for ministers and missionaries to

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Christian eyes, the so-named Christian life, that seeks entertainment, parade, show, attraction, jingle, fanfare, rather than the prayer closet and the penitent altar, and the place of utter surrender and sacrifice.

Of course it is urged that conditions are beyond our control. The answer is clearly obvious. We must control the forces that confront us or be conquered by them. In these critical hours this is the clear question: Are God's servants equal to their opportunities? Moments of extreme peril are always moments of opportunity. It is in hours such as this that the mountains are alive with the unseen hosts. Periods such as this are not to be dreaded but to be welcomed. Goliath has no terrors for David, ever. Fear and sloth are never the heralds of God. There is nothing more absurd, nothing that betrays more the feebleness of faith, than perpetually moaning over the conditions in which we have been placed. We are here to vanquish them, in the name of the Lord of Hosts.

Mass evangelism revivals recognize the enemy, expose him and all of his Satanic hosts in their true colors. The history of these revivals abundantly prove all that.

The sins that ruin homes, that break women's hearts, that darken children's lives, that turn commerce and industry into the outer courts of Hell, that transform pleasure into deadly poisons, the indifference that characterizes too dreadfully many in our ranks, the callous heartedness of so numerous many among us—these are the sins that mass evangelism attacks, and by the grace of God, conquers. Each age has its favorite iniquities, adding to the older and vulgar forms of sin new, subtler, more wicked ones, too often, as today, disguised in the garments of light. We need an emotional counterbalance to these things. The superexcitement of the age needs the true excitement of the Holy Spirit's impact. A cold, emotionless, tearless, moving-less presentation of the blazing truths of redemption will neither melt nor move crowds that are accustomed to weeping with the glycerine tears of a Hollywood production. There is that in the burning terrors of the law, in the wooing tenderness of the Gospel which must be dramatized, energized, magnetized to overcome the falsities of the dream world into which the escape mechanisms of this day have led the masses. Face it, feel it, force it, fight it with the true fire of the Heaven-anointed revival. There is power in crowds, power in the nightly parade to Calvary, power in great chorus choirs, power in police being called out to handle the cars and the crowds pressing into the tents, the tabernacles, the auditoriums of these city-wide campaigns. I know, personally, experientially. I have been there. I have watched the crowds sway under the outpoured visitation of Heaven's unusual demonstrations.

The Spectacular, the Thrilling, the Bold Attack of Mass Revival

Give the masses this chance. The ministry of the Lord Jesus Christ was not exactly a dry, dusty, formal, ritualistic, programized, matter of fact routine. The crowds pressing upon John Baptist's ministry were not drawn by the staid singing of the litany. Paul did not attract his multitudes by the processional or the recessional. England was not turned upside down by Wesley and Whitefield as they stepped formally from lectern to pulpit, and back, in the recitation of the Apostles' Creed. This is in no way a criticism. These other things are necessary, but the flaming enthusiasm of these mass meetings is undoubtedly a greater, clearer, more effective answer. I am not given to finding fault with the program of the churches. Evangelism of any kind would be an utter impossibility without the backing of the churches. This is a passionately pleading appeal to go farther, to go beyond, to go out of the way, to do the spectacular, to challenge competently the resources of Satan with the sensational attractiveness of what we have, the preaching of the Gospel of pardon, power, peace, victory. There is nothing that can compare with mass evangelism to capture the minds and ears of the thrill-seeking masses. They are jaded, surfeited with the crowd psychology of this day, the crowd propaganda. Let it never be said of us that the children of our world were wiser, more aggressive, more enthusiastic, more "sold out" on their gods than we are on the Lord Jesus Christ, on the desperate needs of the souls of men. William Booth took the jingles of the pubs of England and set the people to singing the Songs of Zion to their music. John Wesley was driven by the constraint of the times, by the coldness of the churches of his day, by the passionate insistence of George Whitefield to lose his dignity in street preaching. Charles Grandison Finney had his greatest success when he seemingly came down to the level of the multitudes he was seeking to win for Jesus Christ.

Follow the Lead of Scarborough, Wesley, Finney, Moody, Torrey

What is the answer? In my great seminary, the President, one of the mightiest evangelists of his generation, broke our hearts in the Evangelism class, sending us out in tears, as he held up be-

The Creed of a Mason

The other day a friend handed us a copy of a magazine published in Canada entitled, "The Freemason." It is the organ of the Masonic order in the Dominion. We turned its pages curiously, seeking some light on the teachings of the Society. In an article, by a high member of the organization we came across the following which summarized the beliefs of Masons by which they expect to justify themselves before God:

"If we follow our Masonic teachings and continue our belief in God that we learned from our parents, and 'Keep our noses clean' throughout our business life, there is no reason to be afraid of what we shall find on the Other Side. Make every effort to like everybody—and have A clean sheet, for when The Great Scorer comes to write against your name, He writes, not that you won or lost, but how you played the game."

We must confess to something like a shudder as we read this statement which is little short of blasphemy. Any man—be he Mason or not—who goes out into the blackness on life's other side with this as his creed has every reason to fear what he shall find there. It is passing strange to us how intelligent men can give utterances to such insipid folly as this, and ask others to pin their hopes for eternity to such a broken reed.

There is more chance for a human being crossing the Atlantic safely on a plank than there is for a human soul reaching Heaven with a faith like this. Not by any works of righteousness which we have done, not by having a "clean sheet" or "playing the game" can any mortal man be just with God or be accepted in His sight. We want a better creed than this Masonic farce when we come to die. It is a fearful thing to fall into the hands of the living God, and our God, whether sinners like it or not, "is a consuming fire." The wrath to come is a terrifying reality to any man or woman who takes the Word of God as his creed. There is one and only one way of escape for Masons or any others, whatever their race, their creed, their cast or their color: "The blood of Jesus Christ, God's Son, cleanseth us from all sin," and "How shall we escape if we neglect so great salvation?"

—The Evangelical Christian

fore our young eyes and blazing hearts the examples of these men, and Moody, and Billy Sunday, and Sam Jones, and R. A. Torrey, all mass evangelists. Why not follow through then? If Lee R. Scarborough was right, and he most assuredly was, why limit ourselves to our own bailiwicks, seemingly in selfish desire, to build up our own peculiar works, our own particular activities, when all about us are the milling multitudes that are not being reached by the ordinary methods, superlatively effective as these men in their provinces.

The message we have—a message of rest, and peace, and strength, and joy, the message that offers light, and love, and life in rich abundance. The means we have—churches, organizations, newspapers, television, radio, magazines. The men we have, straining at the leash almost, longing to be directed and led out into the white fields ripe unto the harvest. Let us then take up this method of mass evangelism, in this day of so prevalent mass psychology, and venture on an all-out attack on every front against the gates of Hades. That is what the age is waiting for. That is when the true Shekinah shall appear. That is when humanity shall be transformed by the indwelling Light of the world. That is the miracle to convince the modern world.

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Preaching Power and Promotion

(Continued from page 5)

lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep; and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted."—Acts 20:6-12.

In this last Scripture we see Paul preaching to a congregation that crowded the available quarters. A young man sat in the window, fell asleep, fell three "stories" but God raised him up. Paul "preached." Why didn't he give a book review, philosophize, sing, or do some drawings, etc? These have their places but do not substitute for preaching His Gospel.

We know he preached the Gospel, he preached Christ!

At Fort Smith, Arkansas, First Baptist Church, Dr. Harold Smith, pastor—we saw and heard a pastor who preached—against sin, uncompromisingly—presenting Jesus as Lord and Saviour, absolutely. Did he have anybody to preach to? Overflow crowds—1200-1400 morning and night—600-700 in prayer meeting—1400 in Sunday school—600 and more in Training Union—is on twenty radio stations with the Gospel. Are people converted? Some 2, 5, 10, 15, and more come to Christ at each service on Sunday. People are saved at prayer meeting. People are saved from listening to radio services. People are saved in between services. They are saved day and night, and after midnight. Things happen for Christ. It is no slow, slovenly, lazy business with them. Read the Acts of the Apostles—constant revival—and in Fort Smith you see it in our day! Doxology!

The Bridge Builder

An old man traveling a lone highway,
Came at the evening cold and gray,
To a chasm vast and deep and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim,
The sullen stream held no fears for him;
But he turned when safe on the other side,
And builded a bridge to span the tide.

"Old man," cried a fellow pilgrim near,
"You're wasting your time in building here.
Your journey will end with the closing day;
You never again will pass this way.
You have crossed the chasm deep and wide,
Why build you this bridge at even-tide?"

The builder lifted his old gray head:

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An Appointment That Must

(Continued from page 1)

WILL BRING THEE INTO JUDGMENT" (Eccles. 11:9). God has appointed a Day. And we will abide by His calendar, not ours.

After the *Titanic* went down the passenger lists were posted in the steamship offices. Relatives and friends who saw the names of their loved ones on the roll of the lost hoped that the list was not correct, but it was. And God's list on that Day will be correct. There will be only "Lost" and "Saved." Nothing can be done about it then. Everything will be settled when that Date with Deity rolls around. We will not be gathering then for a second chance. No verdicts will be reconsidered. Everything is final...no appeal. Something can be done about it now—but not then. There are not many things of which you can be sure these days, but you can count on that Appointment with the Almighty. God keeps His Word.

God Has Ordained a Judge

God has not only appointed a Day, HE HAS ORDAINED A JUDGE. Our text says that He will judge the world in righteousness. We do not always get a square deal now, but all accounts will be straightened then. God has a standard of righteousness that must be met, and He has never compromised with present-day fuzzy notions of right and wrong. There was a day when God overlooked the times of ignorance, but He has never condoned sin in any age. Now the Light has come in Jesus Christ. We could never attain to God's righteousness, but

"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass
this way;
This stream which has been as
naught to me,
To that fair-haired youth may pit-
fall be;
He, too, must cross in the twilight
dim—
Good friend, I am building this
bridge for him."

—Will Allen Dromgoole

God brings terrible indictment against sinful, rebellious man in these words:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them. For the invisible things of him from the creation of the world are clearly seen, being understood

His Son has been made sin for us that we might be made the righteousness of God in Him. When we trust Christ, His righteousness becomes ours. Then we are ready for the Appointed Day for

"clad in His righteousness alone,
We are faultless to stand before
the Throne."

But He who is our Saviour now has been ordained our Judge then. God will judge the world by that Man whom He hath ordained. And He has attested that fact by raising Him from the dead. I have read of a woman who had a lawsuit coming up in court. She meant to secure the services of a leading lawyer in town but delayed going to his office. When she finally did ask his help in the approaching litigation, he said, "I am very sorry, but I have just been appointed a judge. I could have plead your case earlier, but now I can only judge you." Our Saviour will be our Advocate if we commit our case to Him now; but if we fail of that, He will be our Judge on that Appointed Day, for God has ordained Him to be the Judge.

A lot of smooth preaching today overlooks that aspect of His work. We hear a lot about the meek and lowly Nazarene going about doing good. Some make much of His Saviourhood, and well they may. Thank God for both Christ the Teacher and Jesus the Saviour, but we had better wake up to the fact that we are going to face Him in an entirely different capacity sometime. We are not hearing much these days about

by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."—Rom. 1:18-32

Paul by the Spirit sets the sinner and the saint in contrast:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—I Cor. 6:9-11.

that Man whom God has ordained, a Judge for that Appointed Day.

God Has Commanded Repentance

Not only has God appointed a Day and ordained a Judge; HE HAS COMMANDED REPENTANCE. You will observe that God does not merely invite us to repent. He does not suggest repentance. He COMMANDS it. We mistake too many of God's commandments for mere invitations. Too much of modern preaching politely recommends repentance and it lacks the solemn backdrop of approaching judgment. God commands us to repent, to believe, to obey, to do many other things, and all disobedience is sin. There is no fear of God before the eyes of this generation. God is regarded as a grandfatherly being, trotting us on His knee and winking at our wickedness. The God of most modern individuals has no more moral force than Santa Claus. But the God of the Bible is a holy God who hates sin. He has appointed a Day of judgment. He has ordained a Judge and He commands repentance.

He commands ALL MEN EVERYWHERE to repent. Whoever you are, wherever you are, poor man, rich man, beggar man, thief, "There is no difference: For all have sinned, and come short of the glory of God." Whether you drive a Cadillac or push an apple cart through town, no matter which side of the railroad tracks is your home, you must repent. And "except ye repent, ye shall all likewise perish."

But repentance must be accompanied by FAITH. Paul preached "repentance toward God, and faith toward our Lord Jesus Christ." We must "repent, and believe the gospel." The Coming Judge is our present Saviour. If we put our trust in Him, we can know whom we have believed and be persuaded that He is able to keep that which we have committed unto Him against THAT DAY. The way to get ready for the Day Appointed is to trust Him who will be the Judge Ordained. If we are saved today, we shall be safe on That Day.

Repentance is a change of mind about sin and self and God. It is being sorry enough for sin to turn from it to the Saviour. Faith in Christ means simply to trust Him and to commit to Him all we are and have. It can be done in a moment, but it will last forever.

You have an appointment that must be kept. You must meet God. Better meet Him now in mercy that you may not face Him one day in judgment. "Behold, now is the accepted time; behold, now is the day of salvation." There is an Appointed Time on That Day and there is an Accepted Time today. Get ready today for That Day!

O Repent! O Turn to Christ!

Now let the editor say a word. You have read the above sermon by Dr. Vance Havner. It is an earnest, honest sermon. In Jesus' name the editor asks you to make your decision now. If you will turn to Christ, will trust Him to save your souls, will give Him your heart forever, I beg you to sign the statement below, then copy it in a letter and send it to me. I will regard that as your confession of faith in Christ and as evidence that you will claim Him before men and live for Him daily and I will write you a letter of counsel and encouragement. Decide and sign today!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Havner's sermon, "An Appointment That Must Be Kept." I am a poor lost sinner. I believe God has appointed a day in which Jesus Christ will judge sinners. Therefore today I repent. I turn to Christ in my heart. I trust Him to forgive me and change my heart. By His grace I will claim Him before men and I set out to live for Him from this day forth.

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The Case of the Teen-age Sister

The story began four years ago, when an orphaned girl came to live with an older, married sister. The girl was not a Christian, although she had many times heard the gospel. But let Mrs. W., of Toronto—the older sister—tell you the story herself:

"One Sunday night, I was home alone, baby sitting, and feeling very despondent. Too discouraged to pray even. My young sister, who four years ago as a teen-ager, came to live with me, was still unsaved. We had taken her to meetings; we had prayed for her; we had given her a real home, and been kind to her. She is a sweet girl, and we loved her, but she was still unsaved. Even as I sat there she was visiting in her unsaved boy friend's home, undoubtedly playing cards. The day was fast coming when he would take her away from us completely. I felt we had failed the Lord; somehow we had been unfaithful, but all our fervent prayers for her seemed so fruitless.

"Then I picked up the current *Sword*, and I read John Linton's article on Household Salvation. It was just what I needed, of course. I knelt down at once and thanked the Lord that He was going to save Dorothy and her boy friend, too. When my husband came home he read it, too. And all that week we rejoiced in the Lord's promise.

"The next Sunday night I hired a baby sitter and took Dorothy and her friend to a gospel meeting. When the invitation was given (they had sat unmoved through dozens of them before) the young man handed Dorothy his hymn book, and went up to kneel at the altar. How the Lord honors faith! Two weeks later my sister was saved."

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19 Questions

(Continued from page 1)

add it to the end of your present subscription. Otherwise, you might get two subscriptions for awhile, instead of one for a longer period. Mark renewal subscriptions "renewal."

6. Q.: How can the Sword of the Lord afford to give such valuable premiums?

A.: By getting wholesale prices on books, sound projectors, cameras, office duplicators, etc.

7. Q.: Why should I pay for subscriptions for other Christians?

A.: Because the Scripture commands, "Thou shalt love thy neighbor as thyself" (Rom. 13:9). A Christian ought to be just as anxious for another Christian to be blessed with THE SWORD OF THE LORD as to have his own home blessed with this revival weekly.

8. Q.: Is there a special Bible reason why Christians should send THE SWORD OF THE LORD to ministers?

A.: Yes, Galatians 6:6 says, "Let him that is taught in the word communicate unto him that teacheth in all good things." Or a better translation might be, "Let him that is taught in the word share with him that teacheth, in all good things." This Scripture clearly shows that a Christian ought to share with the teachers and preachers who bless his life.

9. Q.: Should a Christian send THE SWORD OF THE LORD to unsaved people?

A.: Yes, after prayerful consideration. For Romans 12:14 commands us, "Bless them which persecute you: bless, and curse not." We are accountable to God for unsaved people about us. We should bless them, even though they sometimes may be against us.

10. Q.: But does it pay to send THE SWORD to unsaved families?

A.: Yes, in countless thousands of cases it has paid wonderfully. Galatians 6:8 and 9 say, "... But he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." A woman in the Northwest felt led to send THE SWORD OF THE LORD to an unsaved neighbor. She rebelled in her heart thinking that the neighbor would not read the paper, yet the leading of God was very clear. So reluctantly she sent in a subscription for the unsaved neighbor. Then for several weeks she saw the paper thrown in the gutter by the roadside, and grieved over "wasted" money. But soon the unsaved woman began to read THE SWORD, and was the first one converted of all for whom this Christian woman subscribed.

A brother subscribed for his unsaved brother. THE SWORD OF THE LORD came for one year, and the brother then renewed the subscription. During the second year, the unsaved brother was converted, largely through the ministry of THE SWORD OF THE LORD. Yes, it pays, if we do not faint, but keep on sowing.

11. Q.: Is it right to give premiums for subscriptions?

A.: Yes, I think so. They are simply rewards for service. In most cases, the premiums themselves will do great good. We hope that churches and Sunday Schools will get libraries, that pastors will get good books for premiums. Christians can have the finest Christian records with the record player we offer, or can show Christian sound films of sermons with the sound projector. But there is nothing wrong with a camera or a bicycle or a sound projector; and if one can get subscriptions for THE SWORD OF THE LORD to earn these gifts, we believe that the worker will be repaid and that everyone who subscribes for THE SWORD OF THE LORD will be blessed by it, and God will be honored. We see nothing wrong in rewarding hard work by giving premiums where they are deserved.

12. Q.: Why have another subscription campaign so soon?

A.: Because the Bible commands, "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). And again we are commanded, "Therefore, my beloved brethren, be ye steady,

fast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). We ought to be "always abounding" in getting out the Gospel over the whole world. We believe that thousands of people ought to earnestly give of their means to send subscriptions every month for THE SWORD OF THE LORD.

13. Q.: Should Christians send THE SWORD to retired preachers and missionaries?

A.: Paul uses this argument in Romans 15:26,27, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Old preachers and missionaries have made all of us their debtors by preaching the Gospel through the years that are past. Now we should see that they have the encouragement and inspiration and comfort of THE SWORD OF THE LORD. If a missionary is willing to spend his life in Africa for Jesus Christ, ought we not to be willing to send him THE SWORD OF THE LORD regularly? If an old preacher is retired, receiving a pitiful pension each month and is unable to pay for THE SWORD OF THE LORD, is it too much to ask that Christian people should send the paper along with prayers and thanksgiving to God? They ought to receive THE SWORD OF THE LORD.

14. Q.: Is it proper to use tithe money to send THE SWORD OF THE LORD to others?

A.: Yes, we believe so. We believe that a Christian should pay for his own subscription outside the tithe. We believe that a Christian belonging to a sound church should support his local church. But we certainly believe that, as one is led of God, he will do well to use part of his tithe, and offerings besides to spread the Gospel through THE SWORD OF THE LORD. That is as truly spreading the Gospel as if one gave to a foreign mission program, or to support an evangelist, or a pastor. All we ask is that you pray and ask God's leading in the matter, and then follow what God leads.

15. Q.: Should churches use the present subscription offer to put THE SWORD OF THE LORD into every resident family of the church?

A.: Some churches would like to do so, and should do so, taking advantage of this generous offer to secure the Speed-O-Print duplicator to print church bulletins and form letters, or to get a Sunday School library, or to get a sound projector to show Christian films and Christian sermons in the church. Other churches, however, would do well to take the regular church rate which is \$1.20 per family per year, where THE SWORD is sent to every resident family of the church. This subscription may be paid monthly at ten cents per month per family, if one treasurer sends the check each month and is accountable for it.

16. Q.: Suppose one cannot send all the subscriptions he hopes to get at one time. How can he get the premium desired?

A.: If you wish, you may send in subscriptions in units of three yearly subscriptions for \$5 (in Canada \$6.50), simply saying that you will send more subscriptions later, and choose your premium. In that case, we will send you a credit slip showing that you have sent a certain amount for subscriptions, and giving credit on a premium that you will select later. You save the credit slips and then send them in together when you select your premium for a suitable number of subscriptions. YOU NEED NOT SEND ALL THE SUBSCRIPTIONS AT ONE TIME TO GET THE PREMIUM. Send what subscriptions you can at once, and save the credit slips we will send you. But if you send enough subscriptions to entitle you to a certain premium, simply indicate it and we will send the premium at once. By this plan friends, or an entire church mem-

bership, can work together sending in subscriptions, and then combining their credit slips to get the larger premium they desire for the church or for the pastor.

17. Q.: Why should we send subscriptions to make money for the editor of THE SWORD?

A.: The editor gets not a penny of profit from THE SWORD OF THE LORD. The Sword of the Lord Foundation is a corporation, not for profit, chartered under the laws of the State of Illinois. All the property is owned by this corporation, and it cannot revert to Dr. Rice or his heirs. No profit from this Christian non-profit Foundation can go to any individual. The editor does not even take a salary from THE SWORD, gets no pay for his articles, no commission on subscriptions. His work for the Sword of the Lord is entirely a la-

bor of love. He gives generously as he can to send subscriptions to others, and hopes you will join him in helping get out the Gospel. Why should he be more burdened to bring back revival and spread the fires of God than the readers are?


18. Q.: What is the subscription goal for THE SWORD OF THE LORD?

A.: The ultimate goal is one million paid subscribers to THE SWORD. We hope to get more than 50,000 paid subscriptions in this brief campaign. We believe that if THE SWORD OF THE LORD can be put in a million homes, it will result in the greatest revival that our country has ever seen. We believe it will start revival fires in all the denominations, that it will give a deathblow to modernism in many hearts, that it will turn many young people into full-

time Christian service by causing them to listen to the call of God. We believe that it will build up fundamental, Bible-believing Christianity, strengthen churches, encourage pastors, and win thousands of souls. Will you help us?

19. Q.: Where shall we send subscriptions?

A.: Send all subscriptions to the Sword of the Lord, 214 West Wesley, Wheaton, Illinois. Mark each subscription which is a renewal, "renewal," so there will be no mistake. Do not wait but send your subscriptions now. If you like, you can send others later. If you are not yet ready to choose your premium, and do not ask for a premium, we will send a credit slip to apply on a premium, which you may send in later when you have other subscriptions, if you like.



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